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ABSTRACT

Papers presented at this symposium were on the following topics: (1) the role of education in clarifying the relation of the individual to the state and the basic meaning of citizenship; (2) the mythologies of college teaching; (3) the movement of education from elitism to educational populism; (4) how empathy, morality, and altruism affect college teaching; (5) the crisis in higher education; (6) the Marxist view of human nature and its implications for education; (7) developing educational quality in a university; (8) the nature of man, his social responsibility, and relation to God; (9) employing the role of the public school superintendency in the prediction of educational trends. (10) education and economics in the 1980's; (11) education for the elderly; (12) children's rights, values, and moral development; and (13) humanism in the classroom. (JD)

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

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E. John Dahlberg, Jr.
Editor

PREFACE

The work found herein came about as a result of a Symposium: Education and Contemporary America, sponsored by the School of Education at Boise State University during the days of October 9-11, 1980.

Those papers presented by the participants are included as they were presented to the editor of this proceedings book. We at Boise State are indebted to the authors for allowing us to collate these papers into one source so all registrants at the Symposium might have a collection of all papers.

The paper by Dr. Freeman Butts, the banquet keynote speaker, was typescripted from an audio tape of his presentation. Dr. Butts has not edited this typescript so all errors that might be present are those of the editor.

We at Boise State University were honored to host such a symposium and we are indebted to those people who were willing to share their scholarship and expertise.

E. JOHN DAHLBERG, JR.
Proceedings Editor

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REVIVAL OF CIVIC LEARNING

Dr. Freeman Butts

I am overwhelmed by the reception and by the good welcome, not only of those of you who are at Boise State, but to have the pleasure of long-time friends and colleagues and students from Teachers College makes a special welcome. So welcome to our symposium.

I am going to start with a reference that involves a symposium of some-time ago. A few weeks ago there was an article in the Chronicle of Higher Education by Vermont Royster, a former editor of the Wall Street Journal. The title of his article was "The Death of Socrates," and he reports that he had been invited to address a group of students in liberal arts -- 40 some students at a major university -- on the general theme of The Society and The Citizen, examining among other things what obligations, if any, a citizen might have to the society of which he or she is a part. He said he thought he would begin his class discussion with reminding the students of the story of Socrates. In prison, having been condemned by the Athenian Assembly, one of his friends, Crito, was urging him to escape from the prison because it had been an unjust conviction. Royster asked the class how many had heard that story. He reportedly was shocked that not a single student in the advanced program of liberal arts education had heard the story. He then asked, "How many of you have ever heard of Socrates?" A dozen tentative hands went up. Well, Royster was shocked by this, and if you know his general philosophy, you know that led him to illustrate how education has changed and how few students anymore have any contact with the great cultural tradition. That led him quickly to bemoan the fact that McGuffey's Readers have been little used in the schools. They at least would have permitted all students to have some common culture.

Well, I too was startled by Royster's report, but I would draw a slightly different moral. I went to my bookshelves and pulled out a book entitled The Four Socratic Diaglogues of Plato, and on the flyleaf in a still recognizable handwriting, it says "Freeman Butts, Adams Hall, Room 203, The Experimental College, University of Wisconsin, 1927." That was my freshman year in college. I had heard of Socrates. I had read the story of the Crito and it seemed to me it might be worth reminding us. I thought I would begin tonight as a Socratic Symposium by reading a few sentences from the dialogue of the Crito because it introduces my theme.

In the course of the discussion Crito is urging Socrates to escape from the prison (it would be very easy to do) and live out his life in another city state. Socrates refused, and his argument is an imaginary conversation with the Athenian Laws. The Athenian Laws speak to Socrates, and they say this:

> "Consider Socrates, if we are speaking truly, that under present attempt you are going to attempt escape. You are going to do us some injury for having brought you into the world and nurtured and educated you and given you and every other citizen a share in every good which we have to give. We further proclaim to any Athenian by the liberty which we allow him that if he does not like us when he has become of age and has seen the ways of our city · · · he may go where he pleases and take his goods with him. But he who has experience of the manner in which we order justice and administer the State and still remains has entered into an implied contract that he will do as we command him. If he neither obeys nor convinces us that our commands are unjust, we do not rudely impose them, but give him the alternative of obeying us or convincing us. Listen then Socrates. This is the Law speaking. To us who have brought you up, think not of life and children first and of justice afterwards, but of justice first that you may be justified before the princess of the world below."

My point is not so much simply that students don't read the great books and can't recognize the name of Socrates. I happen to think that is too bad. My real point is that of the fundamental questions raised by Socrates in this and other Platonic battles having to do with the ideas of justice and of liberty and the relation of the individual to the state and the basic meaning of citizenship. These are at the heart of the study of liberal education, and I believe that they should be. In a gentlemanly liberal, general education I would argue that specific learning should form the basic and common ingredient in the present revival of interest in general and liberal education.

So, just a word about my use of the term "civic" and a word I am going to drop on you which you probably haven't seen very often, the noun "citizen." In Latin civic meant citizen, and civitas meant citizenship or the body of citizens, the political community, the state city. Before the 19th century the English used the term citizen simply to mean an inhabitant of a city, rather than from the country. It was the French who gave a more modern political and national meaning to citizenship and to citizen. They even coined the word citizen to refer to the devotion of the new citizens regarding the new nation which they had established in their revolution of 1789. Now the English were not all that fond of the French Revolution, so in English the word came not to apply specifically to the French Revolution, but more generally to the citizen principal as envisioned in the ancient Greek and Roman republics. It came then by extension to mean citizen, the principal of good citizenship in a republic. That is a good word.

Let me begin by reminding you that the final goal for a higher education and liberal education in the view of the founders of this American Republic was a civic goal. Since the welfare of the republic rested upon an educated citizenry, liberal education, both higher and lower, must have a positive civic or political purpose. Liberal education must develop the virtues, the attitudes, the knowledge, the affections, of republican citizens. Republican used here with with a small "r." Liberal education in the view of the founders of this republic was not primarily to perpetuate the English meaning of civility, which had taken on the connotation of aristocratic courtesy, polite learning, good breeding, associated with the ruling class, nor was it primarily to prepare for the job, nor to improve one's economic status, nor primarily for the intellectual disciplines of the mind per se, nor

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for individual self development — not even for instilling the beliefs or pace of a particular religious outlet. Although most Americans of a few hundred years ago did, of course, believe that morality and even citizenship must rest upon religion. To the founders, the virtuous person could be a good citizen no matter what his religious beliefs or lack of them might be. The religious and federalist George Washington and the secular republican Thomas Jefferson could both be good citizens.

Let me remind you what Washington said in his first annual message to Congress in 1790, a bicentennial which we will be approaching this decade.

> "To the security of a free constitution, knowledge contributes in various ways: By teaching the people themselves to know and to value their own rights. To discern and provide against invasions of those rights. To distinguish between oppression and the necessary exercise of lawful authority. To discriminate the spirit of liberty from that of licentiousness. Judging the first, avoiding the last, and uniting a speedy but temperative vigilance against encroachments with an inviolable respect for the law."

The Athenian Laws echo in the constitutional law of 1780. In his last message to Congress Washington said, "in a republic, what species of knowledge can be as important as the education of our youth in the science of government?"

Thomas Jefferson no better expressed the civic ideal than in his goals for the University of Virginia which he was instrumental in founding in 1819. Of seven or eight purposes, the first two of this university were to form the statesmen, legislators, and judges on whom public prosperity and individual happiness were so much to depend. Second, the purpose of the university was to expound the principles and structure of government, the laws which regulate the intercourse of nations and those municipally for our own government, and the sound spirit of legislation which, banishing all arbitrary and unnecessary restraint on individual action, shall leave us free to do whatever does not violate the equal rights of another. I am not going to give you any more lessons in history, but from Socrates to Washington and Jefferson, it was a momentous public discourse on the meaning of justice, of liberty, of equal rights in a republic — in a word — citizen. I am not going to give you a history of higher education since Washington and Jefferson, but only to say that the specific purpose of liberal education does echo and re-echo, but ever more plainly through the 19th century.

Gradually, in fact, the civic purpose of liberal education has been crowded out by other purposes — religious theology, mental discipline, practical utility, individual self-fulfillment, well-rounded personality, cultivation of aesthetic and scholarly events. In recent years the advocacy of liberal education of any kind has almost been drowned out by the overwhelming emphasis upon specialization of the academic disciplines leading to graduate studies, professional work, or career training. Even when general education did survive, they were likely to stress simply the breadth of knowledge typically ranging across the three or four-fold divisons we usually refer to as humanities-social science, the sciences of art. My generalization is that the civic purposes of liberal education have been all but muted in the face of the religious resurgence of the nineteenth century and the aggressive economic enterprises which stress the vocations.

In the last half dozen years there has been a remarkable resurgence of public interest and academic interest in requiring some core elements of a liberal education that all students might acquire in common. After several years of debate, Harvard reinstituted last year a kind of requirement whereby students are expected to take six or eight courses from the list of eighty to one hundred courses, designated core courses, distributed over five academic areas — history, literature and the arts, science and math, foreign languages and culture, social and philosophical analysis. I am sure they will get some political and moral philosophy in that if they take the right courses. Beginning this fall Stanford, at the other end of the continent, is requiring a year course in Western Culture — some sixty years after such a course was introduced at Columbia in 1919. And in addition to that, it took much debate to get the faculty to agree to this. In addition to this, each student must take at least one course in seven broad area subject areas, five of which sound very much like Harvard's with the addition of human development and technology in applied science.

This is one kind of response to the general disarray that hit general education in the 1960s and 1970s when so many of the electives were disbanded. Another kind of response has been what David Riesmann and Gerald Grant have called models of telic reform in their survey of more than 400 innovations in college education of the last fifteen years. They found three major models, telic models, which attempted in different ways to re-orient the whole character of undergraduate education by designing certain distinctive purposes and grounding these purposes in certain authorities in the perpetual dream which many of you know. They identify three: (1) the Neoclassical reform, stressing the intellectual virtues, grounded in the authority of the great books and St. Johns College, Annapolis. (2) A calming role expressive model emphasizing the importance of the affective life and gaining acceptance, expressing feelings, and achieving loving group support through encounter groups, grounded in the authority of the humanistic psychology and influence of Carl Rogers, Abe Maslow, and Marvin Brown; example: Kresge College of the University of California Santa Cruz. (3) The activist radical model aiming at political power for social change and social reform whether revolutionary, socialist, or democratic in idealogy; example: the College of Human Services in New York.

This is very interesting, but I don't find much attention in either the establishment institutions like Harvard and Stanford, or in the Telic models in what I am calling specific learning associated with maintaining and improving fundamental civic ideas and values upon which the democratic political community must debate. I find even less attention to such civic learning in the voluminous products of the Carnegie Commission on Higher Education.

As I look over these, I find very few focused on liberal education, and in fact, the Commission recognizes this in their volume of 1973 entitled The Purposes and Performance of Higher Education in the United States Approaching the Year 2000. They found five purposes, and they rated those five as to their success in this country. The first was the education of individual students promoting their individual intellectual aesthetic skill development. The Commission said this was generally adequate. Well, I would say a "B." Give us a grade of "B" on that. Generally adequate: "B-," "B+." The second was the advancement of human capability in society stressing manpower in economic development. They said that was superior. The third was the enlargement of educational justice from the post secondary age group. This is increasing access to quality of opportunity. They say this is unsatisfactory, but improving. I guess I would give that incomplete. The fourth was the transmission and advancement of pure learning. This is superior. This is "A," even "A+." The fifth was the critical evaluation of society for the sake of society's self-renewal. They say this is uneven in the past and uncertain for the future. Carl Casen, a member of the committee, called this role "general education for citizenship," and he said the commission rated it poor, "C-"to "D," if not "F." The Commission is talking about higher education in general, and it is making my point. They said the performance of higher education having to do with the fifth purpose "has been the most uneven, most controversial, and most in need of clarification in the area of assistance in the critical evaluation society." Well, I think we ought to take the Commission up on that and see what we can do.

The Carnegie Council on Policy Studies, which was the successor of the Commission, both headed by Clark Kerr, did give a good deal more attention to liberal education. They commissioned Frederick Rudolph to do a rerun of his earlier history of higher education with concentration on the college curriculum. They asked Arthur Levine to compile a very useful handbook on undergraduate curriculum, and published a commentary on the missions of the college curriculum by the Carnegie Foundation for the Advancement of Teaching. They said this about general education (1977.)

> "No curricular concept is as central to the endeavors of the American College as general education, and none is so exasperatingly beyond the reach of general consensus and understanding. It is pulling apart, and it is so diluted with options that it has no recognizable substance of its own. We would hope that colleges could make greater efforts to define it and set limits on the extent to which further erosion will be permitted."

With Ernest Boyer as president of the Foundation of the Advancement of Teaching, I hope and I expect that he will take very seriously this commentary on general education. Indeed he has already announced that the first report he will write with Arthur Levine will deal with general education and the core curriculum. I don't know what he is going to say, but I hope it will take off from and elaborate on a theme of a little book that he wrote while he was Commissioner of Education, entitled Educating for Survival. From this book I quote,

> "our own social and cultural condition calls out for a new core curriculum. The central focus of our quest is community. The new common core curriculum

> is built on the proposition that students should be encouraged to investigate how we are one as well as many. The core curriculum must give meaning and a democratic context to *e pluribus unum*."

Well, I like that. I agree with it. I agree that a new core for liberal education should concentrate on *e pluribus unum*. Now it just happens that I have just finished a book called, you will not be surprised to learn, *The Revival of Civic Learning*, being published this week by Phi Delta Kappa. I took the phrase "The Revival of Civic Learning" for two purposes. Historians speak of the revival of classical learning, forerunner of the Renaissance. *Learning* in that sense meant a body of scholarly knowledge which could inform and elevate the intellectual, moral, creative talents of human kind. Personal learning symbolizes our connection . . . with the significant ways in which learning takes place among individuals in groups at different ages and stages of development and in all the context of modern life. Thus *learning* symbolizes the effort to involve students in their learning and enhance the realistic processes and moral judgments that underlie their heritage. Civic learning therefore has to do with judgments having to do with the political and civic systems.

My argument is, let's take seriously the need for a core curriculum. Why not do what so far I don't believe we have done in very great degree; make the basic ideas and values of the democratic political community the core of liberal learning that all students ought to have in college. These values may range from the most eloquent persuasive statements in the English language to endless pedantic and trite mouthings of unexplained phrases. Yet when the crisis arrives, or the fundamental debates are held, or the critical supreme court decisions are made, certain key concepts emerge that lay claim to the beliefs, the commitments, the loyalties and actions of American citizens.

I am concluding with the proposition to you of what I would call a decalogue of specific facts. I make apologies to Moses because a decalogue sounds like the Ten Commandments. I make apologies to Aristotle because he defined in his politics three forms of government: rule by the one, rule by the few, and rule by the many. As you will recall, he said the true form of the rule by the one is the kingship of monarchy, where the ruler rules on behalf of the whole public good. The rule by the few is the aristrocracy, who in a true form rule for the benefit of the whole body politic. The rule by the many is a republic or a constitutional form of government in which the people rule on behalf of the many.

Each form of government also has a corruption. When the one rules on behalf of himself and to his benefit, it becomes the rule of the tyrant. When the few rule for their benefit and not for everyone, it is an oligarchy ruling on behalf of the rich. When the many rule on their own behalf for the poor and the dispossessed, that of course is a democracy. Our political theorists have enjoyed that from the time of Aristotle, especially, to the Federalist papers of the constitutional convention and ever since to distinguish between a democracy on one hand and a republic on the other.

I classify my decalogue of democratic civic values according to two basic types: those that primarily promote the desireable cohesive and unifying elements in the democratic political community and those that primarily promote desirable pluralistic and individualistic elements in a democratic political community. These aren't new, but what I think might be new is if we were to give a sustained, critical, thoroughgoing analysis of history, of philosophy, of political science, and of social science up to the present time, and to try to work it through with every student in college, and I would hope in secondary and elementary schools.

Seeing that we can arrive at a better understanding and a better commitment to this underlying tension, let me tell you what they are. As I say, these are not new but they do appear in the highest reaches of our political discourse and in jurisprudence, as well as in the ordinary language of governance in colleges and universities, in political discussions, although there isn't quite that much just now, in the proceedings of courts and hearings, and in grievance committees and policy councils, if you have been in on any of those lately.

I can't say more than to mention the words. The first is justice — that which is fair. This is a basic concept in most contracts and in most ages. I am not limiting the idea of justice to civil law, criminal law, courts of law, or the justice system. I think of justice as a term that defines the very moral basis of a democratic society. John Rawls, moral philosopher at Harvard, calls the first virtue of social institution "that which must govern the conduct of persons in relation to one another if the society is to be self-sufficient and well-organized." Rawls speaks of a public sense of justice constituting the fundamental character of a well-ordered human association that everyone accepts and knows that others accept. What a public sense of justice does is to establish the claims of what is right as prior to the claims of what is good prior to the claims of what is good as defined by different individuals or of different groups, as they seek their own private plans of life or life styles. The corrupted form is this thing that has been called "law and order" imposing a particular kind of justice upon groups who have no chance, as Socrates's laws said, to convince the laws of better.

The second, these are not particularly in order of priority, is the doctrine of freedom. What I like about Rawls's theory of justice is his assignment of first priority to the idea of equal basic liberty so that just community will be committed to the idea of freedom as well as equality. Basically these are the great freedoms protected by the First Amendment: The freedom of self-realization and of self-development, and the freedom of speaking, writing, reading, inquiring, thinking, believing, publishing, and teaching of learning without arbitrary constraint or coersion by others. Just as a democratic community needs a public sense of justice, it needs a public sense of freedom, freedom as both Washington and Jefferson were talking about. It does not mean anybody being able to do any old thing he wants, but as much as possible so long as it does not interfere with the liberty of others.

Next is the idea of equality. "All men are created equal" is the first of the self-evident truths of the Declaration of Independence. Jefferson of course didn't know about women, so let's assume he meant all persons are created equal. That equality comes even before the inalienable rights of life, liberty, and the pursuit of happiness in the Declaration. Ever since then, and even before, there has always been a tension between equality and freedom. Does the phrase "all men are created equal" mean that all persons are actually equal, or that they should be treated as though they are equal? The whole very basic question of the equality of rights, the equality of opportunity, as over against equality of condition, and the equality of results runs through our history and is right in front of us with respect to the most recent cases that the Supreme Court will take up in its coming term — questions of desegregation and questions of affirmative action. How many of us and how many college students are facing in a a systematic, thorough, persistent way, such questions? The corruptive form of equality is an enforced sameness upon everybody by some dictorial power.

Diversity has been one of the glories of our destiny, of our historic American experience. Millions of immigrants that come here for that purpose, but we haven't always lived up to this. The corrupted form is unstable pluralism. Michael Kammen, the Cornell historian, makes a very good point, it seems to me.

> "Pluralism is a great achievement of our history, but stable pluralism requires a strong, underpinning of legitimacy upon one which the various groups agree. It also requires a strong and lasting inventory of psychological legitimacy — that is understanding, accepting, and pervasive confidence in the composite system necessary to make it run at all. Unstable pluralism arises when the groups come into such conflict that the whole political order is threatened. One needn't go to examples of Iran and the Middle East, India, Pakistan, Africa, South America, and North America to give the illustration. The question is at what point is diversity? Does it verge or it threaten?"

That brings us into the next conception of authority: the distinction between sheer power and legitimate power. Legitimate power is authority recognized as such and sanctioned by the custom, the institutions, the laws, the Constitution, and the basis of morality of the people. So long as the exercise of democratic political authority is under the constraint of the fundamental values of justice, of freedom and equality, and of the fair distribution of privileges and resources in the society, it is a democratic society. Feeling these constraints, authority becomes authoritarianism in the corrupted form.

Next is privacy. This is one of our basic pluralistic values. This was one of the outcomes of some of the most difficult irritations of the eighteenth century which the founders put into the Constitution and into the Bill of Rights against the quartering of troops. Household people shall be secure in their persons, houses, papers, and effects against unreasonable seizure. That is a phrase that echoes out of the past, and yet we have the spying activities of the CIA and the FBI, campus unrest, Watergate, the Ellsberg trial, electronic devices that put all of us in the computers both for our credit companies and our government, and of course the latest ABSCAN with the video tapes of the Congressmen, some of whom are by now about to go to jail. That brought the form of the privacy that one should have with respect to the information about ourselves that is given to others. A corrupted form is an overweening privatism which says I am the only one; I don't care about anybody else, and nobody should bother me.

We come to due process, which is a kind of a privacy having to do with those who are charged with having done something, allegedly, and framed about by the fifth, sixth, seventh and eight amendments. This is of special interest to us as educators: the rights not only of adults; but the rights of parents and the education of their children; the rights of children as persons as over against their parents; and of course the rights of teachers with respect to academic freedom. (Now we have the case of a professor at the University of Georgia that has gone to jail because he would not reveal his vote in the promotion committee as charged by a woman who argued that she had been unfairly judged.)

The concept of participation we have commonly called the consent of the governed, but the idea of participation has had to be revised in our modern large-scale society which can no longer meet the direct participation of the New England town meeting or even a Greek polis. What do we do in a country of two hundred million people with respect to direct participation? Well, we have invented new kinds of participation: sit-ins, marches, demonstrations, freedom rides, civil disobedience — all kinds of participation in addition to voting and elections and parliamentary procedures. Participatory democracy some of you will remember from the 1960s as the byword of the new left, and who will soon forget the organized fist shaking and shouting participation at the demonstrations in Tehran outside the U.S. Embassy? That is participation as well — of a different kind.

The final word is something that we find very difficult to talk about, personal obligation for the public good. We used to talk about loyalty, patriotism, discipline, duty. Those aren't very popular words on many college campuses. They haven't been almost since the Korean War and the Viet Nam War and so on. In the past before that, these were very powerful arguments for civic education. I suppose the peak of this operated in World War II when most Americans believed that that was a just war against the onslaughts of fascism and Nazism. It is hard to talk about that with the generation since then, yet I am convinced that there is a need for a sense of civic obligation and responsibility which those words once carried if the very structure of the democratic quality is to persist, let alone thrive. The super jingoistic one hundred percent patriotism isn't going to get very far on college campuses, but what about the efforts to try to instill a basic loyalty and commitment to these concepts of a democratic society as the highest standards of obligation.

Finally, we are in a new world, and the idea of national citizenship must take into account the world. I find the closest connection to what I have been calling civic learning to be the idea of international human rights which could arise for careful study in examples so relevent from the holocaust of Amin's Uganda; Rhodesia's struggle to become Zimbabwe; the threats to freedom in Iran, Afghanistan, China, India, Russia, United States; and the oppression by military dictatorships in the Middle East, Africa, Latin America and so on. This is a clue and a connection to what I have been calling the civic learning that seems to me to relate to an international notion. The conclusion is to somehow bring together a genuinely pluralistic, cosmopolitan citizen of the stable pluralism. We somehow must honor both of these, and we must study them and redesign the ways in which we can promote and protect the right of all persons to hold a diversity of beliefs as well as the commitment to actions to uphold the common laws of free government.

I would like to give the last word to a man whom I greatly admire for his contributions to the public as well as the private sectors of American life. As President of the Carnegie Corporation, the Secretary of Health Education and Welfare, the founding chairman of Common Cause, and in countless other ways, John W. Gardner has consistently spoken up for the best in American educational policies. I would like to quote to you about six sentences which he made in a speech to the Graduate School of Business at Stanford last fall, just a year ago. I am quoting. John Gardner said,

> "I am a strong defender of our pluralism, meaning by pluralism a philosophy and set of social arrangements that permits the existence of many competing ideas, many belief systems, many competing economic units. I habitually defend the private sector because it is the heartland of our pluralism. The area in both the profit and nonprofit segments of the society have multiplicity of thriving institutions, vital and diverse, that provide the essential vitalism to our system, but a society in which pluralism is not undergirded by some shared values simply cannot survive. Pluralism that reflects no commitments whatever to the common good is pluralism gone beserk. At this moment we are a nation in disarray — no point in mincing words — this is a moment when the innumerable interests, organizations, and groups that make up our national life must keep their part of the bargain with the society that gives them freedom by working toward a common good. Right now in this time of trouble, their chance for long term enjoyment of pluralism will be enhanced by a commitment to the common good as we go through this difficult task."

John Gardner said, a little less pluribus, a lot more unum. With such a benediction as that, I end my decalogue by simply saying "amen."

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JANUS AT THE GATE:

MYTHOLOGIES OF COLLEGE TEACHING

by

Normand R. Bernier
Kent State University

A researcher approaches some topics with hesitance and humility, while other topics appear to be ripe for analysis because they are directly related to his competencies. I naively selected this subject "Mythologies of College Teaching," believing that since I was somewhat acquainted with the literature dealing with the foundations of education, and since I had practiced the science and art of teaching at the University level for some years, I was qualified to speak on the subject.

Of course, I agreed to deliver this speech while lying next to a pool in Pompano Beach, Florida--a place where all things seem possible. Once I returned to the cloudy skies of northeast Ohio, my mood changed, my tan faded, and my competencies shriveled. I sabotaged my respondent by ensuring that he would barely have time to review my paper in outline form prior to its delivery, thus once and for all establishing my cowardice. At this point, I feel rather like Odysseus sailing past the Sirens without benefit of rope or mast.

John Brubacher observed that competing philosophies of higher education continue to give direction to university life. He identified the major competing views as (1) the epistemological philosophy whereby "...people seek to understand the world they live in just as a matter of curiosity," (2) the political philosophy whereby the purpose of higher education is to provide for the training of experts who develop their expertise through involvement in life activities where "...they are bound to encounter conflicts over how to determine goals, and how to exert power to achieve them," and (3) a nonrational approach which advocates that "...students would be freed from the conventional lockstep of academic requirements and would be allowed to paint, write, improvise, and study non-Western, nonrationalist cultures like those of the Orient." He concluded his overview with the observation that "...we must accept the fact that Americans are well on their way to making the university different from anything that has hitherto existed."[1]

I begin my few humble remarks with Professor Brubacher's overview to establish a frame of reference. First, I recognize that the competing views of higher education often serve to define teaching practices. I am going to attempt however, to avoid such perennial questions as: What is liberal education? What is professional education? How should specialization relate to general education? and a variety of questions which relate to those three profoundly different philosophies of higher education noted by Professor Brubacher. But it is important to recognize at the onset that those philosophically rooted questions are at the heart of the matter and any discussion of higher education regardless whether it deals with teaching, faculty or student power, or financing must return to educational philosophies for its raison d'etre. I stress this point because I am well aware that we are almost overcome by cultural forces which regard the study of historical and philosophical trends and directions as an educational luxury. Too many of our students and colleagues believe that the answers to our questions about education can be obtained without even pondering the questions. With notably few exceptions, the literature dealing with college teaching reflects this narrowness of view which divorces educational practices from their historical and philosophical roots. The bifurcation of our professional literature into theoretical explorations and practical recommendations, thereby forcing a wedge between philosophical and historical analysis and legislative and legal mandates, and between sound theories and popular gimmicks is a major educational crisis of our time. It is not surprising, therefore, to discover that a significant amount of the current literature dealing with college teaching is either trivial, idiosyncratic, excessively romantic, ideologically skewed, or downright boring. An excessive amount has been written concerning cost efficiency, governance, building use, and job markets for disenchanted faculty members and graduates alike. Another significant body of literature, much of it scarred by ideological excesses, relates to campus life during the painful decade of the seventies. Yet, amazing because of its absence, or meager presence, is the literature dealing with the transactional process labeled teacher-learning. Admittedly, teaching-learning has been studied diligently in both elementary and secondary schools, especially in recent years, by ethnographers of education. But the study of college teaching remains a relatively untapped area of scholarship. It would appear that unless there is profound social conflict, the central activity and purpose of the university life, the teaching-learning process, is not worthy of serious, sustained study. There is a danger in this state of affairs for it implies that the great minds and movements of history were nurtured in violence rather than in the enlightened classrooms of gifted teachers.

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[1] John S. Brubacher, On the Philosophy of Education. (San Francisco: Jossey-Bass, Publishers, 1977), pp. 12-15.

While searching for useful materials to assist me in writing this paper it occurred to me that many of my colleagues in the field of teacher education had accumulated among them a remarkable amount of experience in college teaching. Here was a fresh and largely untapped resource. I began a brief survey of their perspectives, but met with limited success. Although the colleagues I interviewed included many sensitive, wise, and talented teachers, most of them asserted that the subject of university teaching was not their specialization. I was surprised at their obvious embarrassment in dealing with questions relating to their own practice of teaching. It seems that I was asking centipedes to explain how they walk. One colleague suggested that after talking with me about college teaching, he wasn't certain that he would be able to teach his next class. I do not have an explanation for this strange state of affairs whereby gifted practionners of the craft of teaching perceive themselves as not qualified to talk about college teaching. Attempts to include programs concerning college teaching within teachers colleges surely will require some significant research into perceptions about the practice of college teaching if such efforts are to be successful.

I am not certain as to the cause of this hesistance to speak about college teaching but I suspect it relates to the fact that as educators we have maintained, to our credit, a view of teaching that places it in the realm of virtue. I suspect that college teachers wish to avoid the appearance of serving as exemplars for teaching excellence for the same reason that most humans would prefer--out of humility or terror--not to be labeled holy. Thomas Buxton and Keith Prichard, in an edited work entitled Excellence in University Teaching: New Essays, collected essays about teaching by college and university teachers "...who had been named or selected for local or national awards that specifically recognized fine classroom teaching rather than research or administrative work."[2] Their collection is a noble effort and worthy of being studied by those of us who are practioners of the craft of college teaching. Yet, the work created some discomfort in me. Perhaps it was because it seemed to read as a collection of eulogies. Perhaps I was discomforted because at times I felt myself to be an intruder unfairly pressing his nose against the windowpane of someone's soul. One of my teachers at Teachers College Columbia University, Professor Philip Phenix, was included and provided some some of his observations. I must admit I read his essay after I had completed all the others. His observations, entitled "Teaching as Celebration," were keen, gentle, beautiful, and honestly reflective of his own outstanding practice. Yet, the joy of reading one of my own outstanding teacher's thoughts about teaching was moderated by uneasiness. I suspect the discomfort results from awe. It is easier to read about good teaching than about excellent teaching for the former may be a product of training but the latter, I suspect, may be a transcending art--a gift from the gods. Perhaps it is our task as educators to assist one another in improving our craft while recognizing that among us there are artists who also have the power to inspire us. Before addressing the issue of mythologies, I wish to pause briefly to read a beautiful quote from Professor Phenix's observation which surely places the meaning of teacher excellence into focus. He wrote:

> As I reflect on my experience as a teacher, what stands out for me personally is not what I or others regard as my successes or failures but the gratitude I feel for the unparalleled privilege

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[2] Thomas H. Buxton and Keith W. Prichard, Excellence in University Teaching: New Essays. (Columbia, S.C.: University of South Carolina Press, 1975), p. 4.

> of participating in one of the most exhilarating activities of mankind--the social celebration of the meaning of human existence in all its majesty and mystery.[3]

This paper is written with the fundamental assumption that the general lack of useful and effective research into teaching at the college level, and the failure to disseminate such research as seems promising, results from our paradigms rather than from our incapacities or our malevolence. It is assumed that while there is a rich body of literature dealing with education in general, meager research has been developed about higher education that relates directly to the teaching-learning transaction in a college classroom. Brubacher observed: "Most general philosophies of education, however, focus mainly on primary and secondary education. They do not recognize that tertiary or higher education has special problems of its own not found in the lower schools .... In one sense what is 'higher' is just a matter of degree. Yet the difference in degree is so large in the upper reaches of the educational system that it approaches a difference in kind."[4] There is a great gulf between our historical traditions in higher education and the study of the practice of teaching in higher education today.

Like Janus at the gate, we face in opposite directions. Our research theories and paradigms are rooted in the sacred territory of our past, but we face the future without a theory grounded in the central and continuing feature of our profession.

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[3] Ibid., p. 29.

[4] Op.cit., p. 11.

If higher education is not to be destroyed by ancillary issues, as important as they may be, and if we are not to be destroyed by a narrow vocationalism that equates behavioral skills with awareness, and freedom with avoidance of commitment, the community of which we are a part--that is, the social grouping composed of professors and students--needs to become a serious focus of continuous study. This paper is based on the conviction that the community of scholars is flourishing in spite of adverse social conditions. The community of scholars cannot be viewed as an cxymoron. It must be sustained as a viable community.

Arthur W. Combs identified five characteristics of myths. He listed: (1) They are generally held; (2) They are often expressed as dichotomies; (3) They sometimes contain a germ of truth; (4) They justify behavior; (5) They often become institutionalized.[5] His definition of myth is somewhat pejorative for he fails to recognize that mythology sometimes serves as a vital force in social identity and cohesion. His subtitle clarifies his intent: "Beliefs that Hinder Progress and Their Alternatives. I wish to pursue his general approach, recognizing however, that some myths continue to serve education well and should be sustained.

Myths are incorporated in folklore. Folklore arises from the beliefs, practices, and legends of any group of people who share a common and significant factor. Alan Dundes wrote: "The term 'folk' can refer to any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is--it could be a common occupation, language, or religion--but what is important is that a group formed for whatever reason will have some traditions which it calls its own."[6] He added:

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[5] Arthur W. Combs, Myths in Education: Beliefs that Hinder Progress and Their Alternatives (Boston: Allyn and Bacon, Inc., 1979), p. 2.

> Even a military unit or a college community is a folk. In the latter instance, there are many customs (e.g., fraternity pranks and initiation rituals), stories (e.g., about dumb athletes, absent-minded professors, and difficult deans), and songs about college life.[7]

From folklore emerge mythologies--some based in truth and some based in distorted or erroneous perceptions. Regardless of their origin, however, they function to give authority to theories and paradigms relating to the order and functioning of the world. Combs stresses their inhibitive character: "Whatever the sources of myths and whatever the reasons for their continued existence, the destructive effects they wield upon our society are immense."[8] He adds:

> When basic assumptions are inaccurate, everything predicated upon these assumptions is in error, too, and negative outcomes are multiplied over and over. This is bad enough in ordinary times. But when the pressure of changing times demands that institutions drastically overhaul themselves, the existence of myths is especially disastrous; they interfere with the search for viable alternatives.[9]

The mythologies that I have chosen to analyze may be viewed as distortions or inaccuracies. My approach is similar to the Epicurean philosophers who ". . .sought to explain away and get rid of the traditional tales on the ground that they were fabrications which concealed purely naturalistic and historical events at best but were introduced primarily to bolster the authority of the priests and rulers."[10]

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[6] Alan Dundes, The Study of Folklore (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), p. 2.

[7] Ibid., p. 2.

[8] Combs, op. cit., p. 4.

[9] Ibid., p. 4.

Other scholars have attempted to analyze the mythology which characterizes our profession, and while I do not agree with some of their observations, I will note a few as a porte-cochere to my own selection. Combs, as noted previously, selected myths in education which he believes hinder educational progress. His work includes a detailed view of twenty-seven myths and their alternatives. Indeed, in his epilogue he suggests thirty additional myths worthy of analysis. I will not linger on his analysis. His myths include Myths about American Culture (e.g., the myth of our competitive society, the myth of objectivity and the industrial model), Myths about the Nature of Persons (e.g., the myth that the human organism can't be trusted, the myth of fixed intelligence), and Myths about Schooling Practices (e.g., the myth of right methods, the myth of the value of grouping).[11] The entire work clearly reflects Professor Combs' own ideological convictions about the educational process. Its value rests in the fact that it both clarifies his own perspective and helps the reader to see through Professor Combs' perceptual frame of reference.

Kenneth Eble approached the study of myths by focusing upon myths relating to college teaching. He begins: "No group is more full of myths about teaching, more reluctant to admit that there are good teachers, and more resistant to the notion that teaching skills can be acquired than teachers themselves. This mythology is often grounded in dubious assumptions about the nature of teaching and learning and about the characteristics of teachers and students."[12] He lists ten common assumptions about teaching which serve to create a mythology:

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[10] Thomas A. Sebeok, Myth: A Symposium (Bloomington, Indiana: Indiana University Press, 1972), p. 2.

[11] Combs, op. cit.

1. That teaching is not doing.
2. That teaching is not a performing art.
3. That teaching should exclude the personality.
4. That students' "worst" teachers now will become their "best" teachers later.
5. That the popular teacher is a bad teacher.
6. That teachers are born and not made.
7. That good and bad teaching cannot be identified.
8. That research is complimentary to teaching.
9. That teaching a subject matter requires only that one knows it.
10. That college teaching is not a profession.[13]

Again, we may observe that the identification of myths in education reflects the ideological bias of the observer. The value of such listings, however, serves to force us to focus our attention on our assumptions concerning the practice of our craft.

Robert Paul Wolff, in The Ideal of the University, offers a refreshing view of myths in education. While he identifies the three key myths in higher education as (1) the Myth of Value Neutrality, (2) the Myth of Relevance, and (3) the Myth of Efficiency, his most delightful contribution rests on his suggested four models for viewing universities. His titles suggest his analysis and strike at the heart of the conflict generated in attempting to establish an identity for university life and for the purpose of college teaching. His four models of a university are: (1) the University as a Sanctuary of Scholarship, (2) the University as a Training Camp for the Professions, (3) the University as a social service station, and (4) the University as an assembly line for establishment man.[14]

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[12] Kenneth E. Eble, The Craft of Teaching (San Francisco: Jossey-Bass, Publishers, 1979), p. 9.

[13] *Ibid.*, pp. 9-21.

I have delayed sufficiently prior to offering some of my own tentative perceptions about myths of college teaching which I believe inhibit our research efforts and confuse our practice. The following errors of belief, I believe, are at the heart of our inability to unravel the gordeon knot of the meaning of effective college teaching.

Some Influential Mythologies of College Teaching

A. Myth #1: Teaching and learning can be analyzed as separate realities.

While I recognize that teaching is an art form based on a rigorous science, I also question attempts to study teaching effectiveness without including the educative style of learners. Teaching-learning is a transactional process. Indeed, the foundations of education do not rest in academic disciplines such as psychology, sociology, or philosophy, but rather are rooted to the transactional process labeled teaching-learning. Recent ethnographic studies focusing upon the teaching-learning transaction and the context which is created in the process itself offer promise for further research. I wish to illustrate this point by quoting a description of excellence in teaching which I believe beautifully illustrates the complexity of teaching but which also fails to note one important dimension of the process. Houston Smith, in "Two Kinds of Teaching," observed:

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[14] Robert Paul Wolff, The Ideal of the University (Boston: Beacon Press, 1969).

> When I think back over the memorable teachers I have had, or have known, the fact that stands out the most is the diversity of their styles. Bill Levi at Roosevelt College would sit cross-legged on the desk moving nothing during the entire class hour save his lips and his mind. Meanwhile, at nearby University of Chicago, David Greene was a pacer. Fresh from his farm at eight on wintry mornings, manure still clinging to his boots as Greek poured from his mouth, he strode with a vigor that made the advancing wall seem adversary. We felt sure that sooner or later he would slam his face into it, but he never did; invariably, in the nick of time, he would swirl and bounce off the wall not his head but his behind, gaining thereby momentum for the return journey. Gustav Bergmann, logical positivist at the State University of Iowa, was so authoritarian that when a student dared to question something he had said, he thundered, "Let's get one thing straight; from ten to eleven on Mondays, Wednesdays, and Fridays, there is but one God, and his name is Bergmann!" His opposite was a teacher so nondirective by persuasion that students used to say that he not only did not believe anything, he did not even suspect anything. I had teachers who wrestled with me Socratically like evangelists wrestled with the village drunkard, and teachers who simply dished it out--very well, indeed.[15]

The aforesaid description reveals the apparant artistry of the teacher but can we deduce from the excellent description whether such teaching was indeed effective? I surmise that the writer has revealed his own reaction as a student and indirectly allows us to perceive that a transaction has occurred and was effective, that is, meaningful to the learner. It is the transaction itself which is the element that needs to be analyzed in searching for effectiveness in teaching-learning. I noticed this phenomenon of the importance of transaction in viewing effective teaching while observing Professor Bronowski's journey through time, I realized that I was both encapsulated by his incisive mind and was delighted by the aesthetics of his presence. Professor Bronowski was not an outstanding teacher because of those qualities alone but rather because he was able to entice learners such as myself into a teaching-learning web. It is the transactional nature of that act which should become a focus of study.

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[15] Houston Smith, "Two Kinds of Teaching," Excellence in University Teaching, op. cit., p. 207.

The reason, I believe, that the teaching-learning transaction has not been given sufficient attention in college teaching is, in part, the fact that the role of professor is often not viewed as similar to the role of teacher. To profess generally does not require consideration of the capacity of learners to receive the message. Teaching requires paying a great deal of attention to the capacities, interests, and frames of reference of learners.

Teaching should be researched as an integral part of a transaction during which context is created and recreated. Suffice to add, I do not believe that we can say a great deal about the artistry of teaching without incorporating a consideration of the educative style of learners. Because of the complexity of the process, and the dirth of research which focuses upon the teaching-learning transaction, I do not believe that at this point in our knowledge we can even approach a meaningful description of the artistry of teaching. We will have to continue for sometime with the knowledge that we have experienced outstanding teaching-learning transactions at times in our educational careers, but that such transactions remain what Philip Phenix described as "...the social celebration of the meaning of human existence in all its majesty and mystery."

B. Myth #2: Pedagogy offers a sound perspective for the study of of education as it occurs in a college setting.

Efforts at changing the view that the only form of education is pedagogy have not been overly successful. Adult educators such as Malcolm Knowles attempt to contrast pedagogy with andragogy; that is, differentiating between the training of children and participating in the education of adults. Rejecting pedagogy for adults and asserting that "pedgogy became a millstone around education's neck," he identified four assumptions basic to andragogy:

1. Changes in Self-Concept--This assumtion is that as a person grows and matures his self-concept moves from one of total dependency (as is the reality of the infant) to one of increasing self-directedness.

2. The Role of Experience--This assumption is that as an individual matures he accumulates an expanding revervoir of experience that causes him to become an increasingly rich resource for learning, and at the same time provides him with a broadening base to which to relate new learnings.

3. Readiness to Learn--This assumption is that as an individual matures, his readiness to learn is decreasingly the product of his biological development and academic pressure and is increasingly the product of the developmental tasks required for the performance of his evolving social roles.

4. Orientation to Learning--This assumption is that children have been conditioned to have a subject-centered orientation to most learning, whereas adults tend to have a problem-centered orientation to learning.[16]

The process of equating pedagogy with education has served to perpetuate the mythology of college teaching as an extension of child training. Paul Goodman was incorrect, I believe, when he rejected the view that andragogy was a profession and that the teaching-learning transaction among adults was not a fruitful area of study. He was incorrect when he stated in his marvelous work, The Community of Scholars:

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[16] Malcolm Knowles, The Adult Learner: A Neglected Species, (Houston: Gulf Publishing Company, 1978), pp. 55-59.

> I do not think that college teaching is a profession, for it has no proper subject matter. The sciences that are taught really exist in the practice of them. The youth taught are too old and independent to be objects of professional attention like children or the sick; yet they are not like the clients of a lawyer or architect who are given an objective service.[17]

His perspective is rooted in the mythology about the teaching-learning transaction as solely a pedagogical reality. He further wrote:

> To put it schematically, the teacher teaches a child and not a subject matter. The teacher teaches an adolescent by means of a subject matter. And he teaches a young man or woman a subject matter.[18]

The naivite of his observation would not be of major concern except for the fact that it is so pervasive and that teachers continue to say that elementary school teachers teach children while college professors teach subject matter. Surely, Plato welcomed the curious teenager Aristotle with a wider view of the educational process. Surely Socrates at the Banquet was not overly concerned about his curricular behavioral object. And the tragic Abelard never quite negotiated his vigorous spirit. The study of the transactional educational process as it occurs among adults offers a rich opportunity for research. I suspect that with the growing popularity of adult psychology, there will emerge a growing need for research into the field of andragogy.

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[17] Paul Goodman, Compulsory Mis-Education and The Community of Scholars, (New York: Vintage Books, 1964) p. 249.

[18] Ibid., p. 177.

The infantization of adult learners in education is rooted to a variety of factors. Knowles traces it through the medievalist rejection of free inquiry which the ancients had developed and which came to be viewed as pagan. I suspect that the imposition of prolonged childhood in our industrialized civilization has also served to maintain this approach to adult learners in a fashion similar to our approach to children. I also suspect that the passive mode of learning which mass media encourages, as well as the efforts of advertisers to make citizens greedy consumers may serve to further infanticize the adult. Obviously, the long history of In loco parentis practiced by moralistic college and university faculties also served to approach learners as children. (There is no truth to the rumor that In loco parentis means "crazy like parents".)

With the proliferation of adult learning programs outside of formal colleges and universities and with the infusion of the entrepreneur into a variety of educational endeavors, the opportunity exists to further refine our view of the learner and consequently our view of the teaching-learning process. The liberation of young adults from the pedagogical mode is not only necessary if we wish to improve education at the University but it also is necessary if we ever hope to establish a democratic republic that is sustained by the democratic character of the people rather than by propaganda and slogans.

C. Myth #3: Education is equivalent to schooling

This belief places an unfair burden on the school, college, and/or university as a center for deliberate education. A great deal of deliberate education occurs in other than formal learning centers: the church, the home, youth and adult organizations, the mass media, and a variety of voluntary associations. Education in all these settings significantly influences the perceptions and behaviors of the citizenry. The issue is especially important in colleges, for traditionally the basis of assessing prior learning among students is rooted to earlier formal school learning. Efforts at evaluating prior life experiences have met with suspicion. Similarly, adults returning to formal education after long periods away from schools often find themselves at a disadvantage because of the nature of their immediate past learnings, and because of their expectations. Adults bring with them well developed educative styles. While individual differences remain, certain assumptions concerning adult learners can be noted. As you think of the following assumptions about adult learning developed by Lindeman, look back at the manner in which we have organized college curricula:

1. Adults are motivated to learn as they experience needs and interests that learning will satisfy; therefore, these are the appropriate starting points for organizing adult learning activities.
2. Adults' orientation to learning is life-centered; therefore, the appropriate units for organizing adult learning are life situations, not subjects.
3. Experience is the richest resource for adults' learning; therefore, the core methodology of adult education is the analysis of experience.
4. Adults have a deep need to be self-directing; therefore, the role of the teacher is to engage in a process of mutual inquiry with them rather than to transmit his or her knowledge to them and then evaluate their conformity to it.
5. Individual differences among people increase with age; therefore, adult education must make an optimal provision for differences in style, time, place, and pace of learning.

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[19] Malcolm Knowles, op. cit., p. 31.

I do not present the aforesaid assumptions as an advocacy of any particular teaching methodology. Rather, I believe that they serve to emphasize the importance of "learning" one's students before attempting to teach them. With the increasing enrollment of individuals from various cultural groups, age groupings, and ideological advocacies, it behooves college teachers to study the complexity of the curricular constellations from which these students emerge. Cremin urged that education be viewed holistically and wrote:

> I mean rather to urge that we ge beyond studies that analyze the family or the church or the school or television in isolation and then pronounce on their educational effects, and beyond studies that scrutinize people through a single lens of class or race or religion or ethnicity, and, once again, pronounce on educational outcomes. Individual institutions and individual variables are important, to be sure; but it is the ways in which they pattern themselves and relate to one another that give them their educational significance and the ways in which their outcomes confirm, complement, or contradict one another that determine their educational effects.[19]

I am not intending to suggest that colleges and universities succumb to a crass relevance whereby the everyday occurrences of life become the core of our curricula. Rather, I am proposing that an understanding of the complex educational forces which impinge on the modern day college student not only preserve the dignity of our "Ivory Tower" but assist in extending its influence throughout the society through diverse and complex educational networks yet to be devised. The curricular constellation which characterizes the educational life of today offers us a means to rejuvenate ourselves and enlighten the citizenry.

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[19] Lawrence Cremin, Traditions in American Education, (New York: Basic Books, Inc., 1977) p. 128.

D. Myth #4: Quality education and an education for social equality are not compatible and the infusion of multicultural education in higher education will lower standards of achievement.

A political democracy cannot be maintained unless democratic principles are applied in all aspects of social life. The issue of freedom and equality of opportunity in a nation-state characterized by cultural diversity, however, is more complex and requires additional efforts to protect the diversity from the eroding influences of the imperatives of modernization. The modern college or university should not serve as a church for modernism but should offer students the opportunity to explore the multicultural worlds which exist in modern societies. Our students neither represent an Elect nor do they reflect the Electorate. Colleges face the unique task of providing learning opportunities for students to discover not one high culture but to explore a variety of cultural realities. Colleges situated in a nation composed of varied cultural communities cannot merely tolerate such a pluralism but must provide a perspective which encourages such communities to flourish.

I propose that colleges should not be merely centers for the study of High Culture or for the development of professional competencies. Rather, they should assume a role as mediator and researcher of cultural differences and similarities. Most Americans are influenced by a variety of cultures. For example, Americans are influenced by:

the folk culture, acquired from family, church, neighborhood
the popular culture, acquired from the mass media
the high culture, acquired through formal schooling
the alternative cultures, acquired through voluntary associations based on interests, ethnic identity, etc.

The study of these various cultures and the way in which they function and relate to one another provides a rich resource for learning experiences within a college setting. Such a perspective challenges, I believe, the simplistic notion that cultural pluralism erodes standards of excellence. Rather it reveals that understanding cultural diversity and exploring its vagaries is a viable goal for a civilized person. Negotiating cultural diversity and appreciation of the variety of ways in which humans may flourish reflects the highest tradition of the aims of higher education. I share Kenneth Eble's perspective. He wrote:

> I see formal education as a means of respecting, drawing upon, passing along human diversity. But as firm as I am about this preference, I do not deny the appeal of the unifying idea as a way of ordering a world of diverse particulars. However, the importance of diversity over unity is what makes teaching different from writing or research. In teaching, thoughts flow more freely, find their way into temporary categories, stop short of conclusions, proceed tentatively toward some future synthesis. Unless one is foolishly mesmerized by his own words, the provisional nature of what one does as a teacher is clearly apparent. It is nonetheless important, important precisely as it remains pluralistic, leaving students free to resolve issues and problems in their own ways.[20]

Indeed, multicultural education and education for civilization are synonymous.

The aforementioned myths were selected from a number of beliefs which I believe need to be rethought and re-analyzed. I do not share the pessimism that is rampant in some of our colleges and universities because of financing difficulties, conflicts generated by legislative and/or court actions, the ridiculing attack of some media personalities, or the crisis over which values we should represent. Colleges and universities have survived when most other institutions have faltered or collasped. Colleges and universities have continued while governments have fallen and been replaced. In this time of retrenchment and of attacks by a variety of foes, it is worth re-affirming our faith in the fact that the educational community which we represent will stand long after we have gone and will outlast the echoes of those who seek violence, propaganda, and ignorance as a means of obtaining power. The search for truth in whatever form will keep us and our descendents free.

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[20] _Op_. _cit_., The Craft of Teaching, pp. 4-5.

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EMPATHY, MORALITY, AND ALTRUISM: HOW CAN THESE QUALITIES AFFECT COLLEGE TEACHING?

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F. G. Bailey in MORALITY AND EXPEDIENCY: THE FOLKLORE OF ACADEMIC POLITICS borrowed from Relling in THE WILD DUCK a definition of myth as "the basic lie that makes life possible." The word lie is intended to shock and it does. But the function of the lie or myth that "makes life possible" ameliorates the shock and sets the basic dilemma that faces all mankind — how to reconcile the ideal with the practical, how to stand for principles and still function in society; in the academic world, how to maintain the standards of one's discipline and academic community while functioning within the university organization, which is political and pragmatic. It is the tug between allegiance to the academic community, which views colleagues and students as ends in themselves, intrinsically valuable, not to be considered a product, and to the university organization that defines the normal and healthy relationship between people as impersonal.

But this dilemma is only part of the challenge to the university teacher. There is also the constant tension between the conscientious and satisfying role of teaching students who have come to the university seeking knowledge and guidance, presumably yours to impart, and the collegial faculty role which demands that you take your turn on committees and spend regular time in faculty meetings at various levels, sometimes succeeding to the chairmanship. There is the obvious dilemma that faces the untenured and tenured alike — how to pursue fresh knowledge through experimentation or research and make that knowledge known to the academic community while, simultaneously, performing collegial duties and giving attention to teaching classes effectively, the one function that is of interest to most students.

But that is not all. There remains the need to reach forth beyond academia to the outside world in order to find money to finance research, willing subjects for explorations, audiences to consider new ideas, and legitimate fields to make use of those ideas and expertise. Bailey characterizes these competing demands — (1) answering intellectual questions, (2) collegiality, membership of the community of learners, (3) the world beyond scholarship — as the "academic trilemma" with "three horns on which to lose one's academic manhood," a metaphor I find irresistible — but only because I have empathy. It is difficult to imagine the female equivalent of this cogent "mot."

It is my purpose today to show that the skill of empathy, which enablies me as a female to enjoy the irony of a metaphor based on the male's experience, is also the interpersonal skill that teachers and others can develop and use, first to understand other people and their problems; second, to become wiser, kinder, less threatened, more altruistic; and third, to transfer, in a generalized form, to personal and moral dilemmas. More than one thinker has suggested that a man or woman confronted with alternatives of behavior and actions, none of which conforms to the ideal, is wise to choose the lesser of the evils. To do so is moral, for in this world, morality —desired social behavior — is relative. On the other hand, one person's ability to understand another person, to cherish that person, even to sacrifice unselfishly, altruistically, for that person, is not controlled by outside circumstances as is social behavior. To the extent that one person understands another and places a positive value on that person, he or she is free to act in accordance with that understanding and commitment. The practice of empathy begins in the sensory-motor domain and develops to include affective and cognitive components. Once it becomes conscious, it is subject to the will and can be developed in much the same way other motor, cognitive and affective skills can be developed. It can also be applied to solving human relation problems with both humor and generosity. It is this aspect of empathy that, I believe, will be most useful in facing the next decade as a college teacher.

Now empathy is not sympathy. To sympathize is to share an emotion with someone. There are times when to sympathize brings people close. And no doubt the experience of sympathy adds depth to a person's empathy for another, but sympathy, in itself, is pure affect undirected by a sense of values or commitment. Sympathy for the condition, hopes, troubles, and aspirations of our colleagues and students will not move them or us toward any solution. The deliberate cultivation and use of empathy, however, will move us in the direction of solving our own and other peoples' problems. To practice empathy approaches acting in accord with pure value. The practitioner of empathy, moreover, having achieved a degree of understanding of various other people, will be likely to make informed moral choices when dealing with a group and will likely have an exemplary effect on the larger society.

Allan W. Ostar says, "We are not now, and we certainly will not be in the future, dealing strictly with the traditional 18- to 21-year-old full time student who has spent a lifetime absorbing middle-class values." He illustrates by mentioning the group of economically and educationally disadvantaged students, who will require special attention if they are to derive maximum benefit from the college experience. Another group whose needs do not fit into the traditional collegiate academic structure is late-starting or returning women, who may require special counseling and reinforcement as they make the transition from home to school and a professional career. There is the group of working adults who need college to keep up with changes in the workplace or to make career changes. They need access to college during evenings or weekends or perhaps off-campus. Then there is the growing class of older adults who can benefit from campus facilities and faculties to learn about retirement planning, health and nutrition, as well as intellectual pursuits they may have missed when they were younger and working. Ostar concludes that although there may not be as many full-time students in the colleges as was true in the past, there may well be more students and more expenditures. I would add that there will inevitably be a greater demand on the university or college teacher for dedication, flexibility, and understanding. Some problems, needs and challenges that may be associated with these groups, according to Ostar, are as follows. The economically and educationally disadvantaged will need help in developing study skills and in using the library for research. They will need to be acculturated to the college environment and to is expectations for performance.

Using a space missile analogy, Stephanie M. Bennett points out that the re-entry women, who have fulfilled roles as marriage partners, mothers, housewives and supporting females are "blasting back into society, burning through the atmospheric layers of custom and cultural expectation, and searching for a place to land;" and that "it is almost unnecessary to state that like the unpredictable flight of the space missile, women's re-entry course is creating debates, uncertainty, anxiety and hostility." Educational institutions must assume a measure of responsibility for confronting and eliminating some barriers facing these women.

Speaking about the needs of all students, we can see that the following statement has special application to the working adult who returns to the classroom. John C. Sawhill, Deputy Secretary of the Department of Energy, says, "What we must seek is new ways to conceptualize and integrate knowledge." He adds that students have a right and faculty members have an obligation to grapple with the relevant pressing social and scientific concerns of our time. Sawhill perceives the problem of how to teach the natural sciences and their social dimensions to be one of the major concerns of undergraduate education. Returning adult workers will benefit from the instruction of faculty who are well informed across disciplinary lines and who are open to the views and concerns of this group.

The needs of elder adults vary. Some are still in the workforce and want occasional job-related courses. But many are retired and look to the university to provide intellectual and social stimulus. A few pursue undergraduate or graduate degrees at an advanced age. But perhaps the larger number of this group want to explore new concepts and enjoy the companionship afforded in a university environment. The Elderhostel program developed in New Hampshire has proved to be exceedingly popular. It provides traditional college-level courses focused on specific areas of interest and taught by regular university faculty in a one- or two-week time period at several campuses. Individuals and couples live on campus for the required time, attend classes, and exchange ideas with each other. This concept is so successful that some elders travel around the country enrolling in program after program. George W. Bonham has expressed the hope that higher education will begin to reach out to learners, especially adults, through the new telecommunications which over the next two decades will revolutionize how Americans inform themselves. He adds that every day we have six thousand new sixty-five year olds, and only one thousand twenty-five year olds. It is certain that faculty who move into these new and relatively uncharted fields of education will have need for intuition, imagination, creativity and a sense of other peoples' needs.

It can be seen that the interests and needs of these groups, as well as of the traditional 18- to 20-year-old undergraduate group will challenge the teaching abilities and resources of even the best university and college teachers. It is worth knowing what students see as the criteria of effective university teaching. Lita Linger Schwartz reports that "personal attributes also enter the evaluation picture. Rapport with students based on mutual respect, availability and approachability are ranked high on most lists of desirable teaching qualities. The effective teacher is seen as one who exempifies enthusiasm for his work, exhibits physical and mental energy, displays self-confidence without arrogance, and dresses appropriately for his job. In addition, personal generosity - giving of self - is seen as an essential of good teaching."

This assessment of the criteria necessary for effective university teaching leads naturally to a consideration of a concept of empathy that is developmental and can be consciously used at all but the lowest stage to achieve positive feeling for and understanding of another human being. Needless to say, if some degree of empathy is achieved, many of the debilitating uncertainties and threats that assail teachers tend to fade.

As mentioned previously, empathy is a cognitive developmental process, hierarchical in nature. It is in contrast to sympathy, which is affective and intuitive, and related to group consciousness. Moreover, empathy, as described in my doctoral thesis, parallels Piaget's description of human intellectual development as beginning in sensory-motor explorations followed by pre-operational and concrete operational stages, and culminating in a formal-operational capacity which allows reversibility and equilibrium. Similarly, empathy, the construct I have developed, places empathy as orininating in Identification, a sensory-motor response exhibited in imitation of oneself or another. It is a primitive way of knowing persons. The infant in his imitations is unconscious of the person or object he imitates as being separate from himself. In the infant, Exterior Imitation takes the form of facial expressions, body postures or movements and sounds that resemble the expressions, posture, movement and sounds of another immediately observed person, animal, or object. This stage is not useful for our purpose today in considering deliberate development of empathy. But this does not mean that adults fail to respond in this way. Our unconscious gasp or flinch when we see someone threatened, or the unconscious tapping of the foot as we watch dancers illustrates this basic stage. In the infant, Exterior Imitation, which is unconscious, soon evolves into Interiorized Imitation, facial expressions, body posture or movement, and sounds experienced internally in imitation of himself or another being, which can be consciously experienced and reported at a later time. This stage is important for our purposes. An illustration would be the teacher's inner perception and recall of a student's blank or apprehensive look when faced with unfamiliar concepts. Or the smile that comes to one's face when recalling a senior citizen's pleasure at being exposed to a new idea. The teacher's recognition of the foreign student's language and comprehension predicament through interiorized imitation of that student's halting speech and expressive facial movements is a first step in understanding or empathizing with that student. Exterior Imitation and Interiorized Imitation, together, compose Identification, a very basic sensory-motor response that corresponds to Piaget's Pre-Operational Period in developmental cognitive theory.

The second level of empathy, called Differentiation, also includes two stages, the higher building on the lower, and both building on Identification. The lower stage, Resistance, is basically negative affect and lack of understanding, which is expressed in demonstrations of or verbalized expressions of the difference between oneself and the other person. Such manifestations as visible or verbal expressions of fear, distrust, dislike, uneasiness, bewilderment, or irrational assessment of another illustrate this stage. The college teacher may recognize these symptoms in himself or herself and either self-sympathize or self-blame. This burden can be lightened, however, if the teacher realizes that, being human, he too is subject to resentment amd relationships are not always untroubled. Negative reactions to persons who behave in unexpected, incomprehensible, and sometimes disagreeable ways is natural. But we don't have to live with that reaction. Instead, we can sometimes use deliberate rehearsal of *Interiorized Imitation* of the antagonist's expressions, posture, movement and speech to move us toward *Reidentification*, which is characterized by positive affect and sometimes an acted-out or verbalized expression of commonality between oneself and the other person. In the teacher-student relationship, this movement from negative to positive feeling can take form in a visible or verbal expression of pleasure or liking, curiosity about the other person, politely expressed, and humor, both informal and in the form of shared jokes. This *Reidentification* can be facilitated by deliberate and friendly imitation in body and speech, friendly overtures, gentle teasing, and cooperation. Humor is important in this stage.

These two stages, *Resistance* and *Reidentification*, comprise *Differentiation* which corresponds to Piaget's *Concrete Operational Period*. They are conservative in orientation. *Differentiation* makes use only of what has been already experienced. It is empirical in nature and can be summarized as exterior or interiorized conflict and resolution. In teaching students of varying ethnic backgrounds, *Resistance* and *Reidentification* have special pertinence, I believe. James A. Bamks of the University of Washington College of Education advocates a multiethnic ideology which suggests that students should be helped to develop attitudes, skills and abilities needed to function effectively within their own ethnic culture, within the mainstream American society, as well as within and across different ethnic cultures. Banks calls these skills, attitudes, and abilities cross-cultural competency. I believe that the teacher's deliberate use of empathic responses at the *Resistance* and *Reidentification* level would go a long way toward demonstrating and promoting cross-cultural competency.

The next and highest developmental level of empathy, called *Empathy*, is primarily a cognitive response, although embodying and building on both sensory-motor and affective responses. This level is characterized by a conscious placement of value on both oneself and the other person - a value commonly known as good-will. Good-will is more purposive than the positive affect found in *Reidentification*. *Empathy* corresponds to Piaget's *Formal Operational Period* and is reversible in that both self and the other person are actively considered. It is dependent on language and reason.

Empathy is expressed first in *Creative Empathic Problem Solving*, which demands that creativity be applied to personal relationships in planning for and carrying out solutions for inter-personal conflicts or problems. It makes use of consciously expressed good-will directed toward understanding oneself and the other person. In the teacher-student relationship, *Creative Empathic Problem Solving* can be seen in such behaviors as discussion, counseling, negotiation, dialogue, value exploration, open-ended questioning and taking action to alleviate a problem. It is a high level of empathy and demands maturity in its practitioner. But the university teacher who makes use of empathic skills in interpersonal problem solving will certainly contribute to the solution of some of the problems associated with both traditional and non-traditional students. George W. Bonham, editor of CHANGE magazine, speaking of private academic institutions, says that what they do best is deal with the essential human equation. And that includes classically important relations between teacher and student and between students and peers. He quotes Stephen Bailey in ON THE PURPOSE OF EDUCATION as reminding us that "all those associated with higher education must keep in mind that college- and university-trained people in all disciplinary and professional fields constitute thessociety's basic cadre of teachers." He reminds us that Lionel Trilling called the most loving of human relationships to be the pedagogic relationship. And higher education's most significant service may well be that of inculcating in the minds of future doctors, engineers, economists, politicians, journalists and reformers that they, not just graduates of schools of education, have the obligation and opportunity to be life-long teachers.

I believe that the college teacher who practices empathy at the creative problem solving level is modeling teaching at its best.

The last and highest stage of empathy, called Altruistic Empathy, embodies reversibility in human relationships. It is an ideal and is attained only partially by those who have not yet become saints. But most good and thinking men and women do express altruistic empathy sometimes. Altruism can be seen in such behaviors as talking and acting with a concern for both people in the relationship, oneself and the other person. Actions and decisions are made in the light of idealistic philosophy. Empathic imitation is aesthetic. Verbal imitation is poetic or exalted. Resistance is recognized but consciously replaced by altruistic good-will or empathy. These behaviors and attitudes are above and beyond those demanded from a good teacher. If a person reaches the stage of practicing Creative Empathic Problem Solving, that is enough. But the highest stage of empathy, Altruistic Empathy, expresses deliberate good-will. It is the upper limit, and all other stages are measured against it. This stage approaches the upper limit of morality as defined by Kohlberg, but its focus is interpersonal while Stage 6 Morality is more generalized. Kohlberg cites the notions of justice and respect for personality as being associated with Stage 6 Morality. He considers Morality to be ideal and universalistic. Empathy, in contrast, is dyadic. It can be said, therefore, that as empathic dyadic relationships approach their limits in number, Empathy and Morality merge and become one. It is this relationship between Empathy and Morality that provides the reason for hope that the immediate and projected influence of the university teacher who empathy can ameliorate some of the tensions within the academic community and between students and teachers. The concept that empathy is primarily knowledge and that morality is basically judgmental puts empathy in the service of morality. Knowledge and reason are needed to make value-judgments. Kohlberg recognizes that moral development must succeed general intellectual development.

John Wilson, speaking of moral education, says that perhaps the idea of education and morality as a form of thought or department of life in its own right flourishes most and is written about most articulately in liberal or pluralistic societies. Certainly our society fits that description. John D. Garwood, Dean of Instruction at Fort Hays State University, points out that the teaching of ethics or values in institutions of higher education is a slow awakening to where we are. Our society needs to recognize the vital difference between good and evil, average and great, and families and schools need to teach this concept. I believe that the empathic teacher teaches this value through modeling.

Joan S. Stark and John V. Griffith in an article called "Responding to Consumerism," point out that while in primitive societies, where there is face to face contact and clear dependency among individuals, trust is easily established, it is much more difficult to gain trust in large bureaucratic institutions. Is the university such an institution? The authors offer the remedy, however, in the fact that individuals learn to trust in a context where promises are kept and guarantees are fulfilled. Would not the teacher who practices empathy both keep promises and fulfill guarantees?

Ron Abrell, discussing the educational legacy of Albert Schweitzer, says that Schweitzer's concept of education is both a personal development and a cultural-political undertaking. Education is the vehicle by which man moves from self-awareness to self-knowledge to self-perfection to self-actualization to self-social actualization. This description closely parallels the development of empathy as including unconscious and conscious imitation of oneself and others, the transforming through empathic development of resistance or antagonism into reidentification or acceptance of oneself and another, and finally the application of creative empathy to problem solving and self-social actualization, which is morality.

The horns of the "trilemma" that threatens the university teacher can be blunted through the deliberate cultivation of empathy for oneself, students, colleagues and administrators. Both empathy, including altruism, and morality can govern the teacher's view of and interaction with the diverse student groups that will populate the universities in the 1980s. --the traditional group just out of high school, the culturally and educationally deprived, the ethnic students, the returning women, the workers back for retraining or additional training, and the population of retirement age people who hunger for knowledge and stimulating social contacts. The specific empathic tools to be applied for this purpose are actual physical and mental imitation, deliberate consideration of dislike and fear with the hope that symbolic rehearsing of the expressions, movement, language and expressed ideas of the antagonist will lead into an acceptance of that person, making liberal use of humor, and finally the deliberate use in creative ways of empathic understanding to solve interpersonal problems, one's own and perhaps those of student or friend. It is to be expected that personal empathic behavior and the attending skills will contribute to the development of high social values and the use of high levels of morality in social judgments and actions.

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ON FIRST RE-LOOKING INTO CHAPMAN'S HOMER --

AN ADMINISTRATOR RETURNS TO THE CLASSROOM

Symposium: Education and Contemporary America

by

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One runs at least two major risks in choosing the well known sonnet by Keats that begins, "Much have I travelled in the realms of gold," as a title for examining one's return to the classroom after some twenty years in administration. First, there are obvious errors in the sonnet, when "Cortez" is staring at the Pacific rather than "Balboa," and when the Darien range is on the Atlantic side. Second, Keats is from the "Romantic" (sic) Period of English literature.

Yet, it is because Keats felt so strongly about the importance of both classical and later literature that he was able to encapsulate in an enduring form his reaction to a particular translation of an immortal epic. And it is because Homer is a microcosm of what a learning society is all about, that I have chosen to use this title and to express observations and concerns that, while personal and meaningful to me, may also stimulate your own thoughts in agreement or disagreement.

I served as president of a college during the turbulent sixties when the single most important concern was the Vietnam War, and other concerns centered on the sexual revolution, individual rights, censorship, and power to the students. I returned to teaching in January, 1977 as the decade, which has been characterized as "me-tooism," was winding down.

Should I have been surprised to find, as Christopher Lasch puts it:

> "...advanced industrial society no longer rests on a population primed for achievement. It requires instead a stupefied population, resigned to work that is trivial and shoddily performed, predisposed to seek its satisfaction in the time set aside for leisure."[1]

> "People increasingly find themselves unable to use language with ease and precision, to recall the basic facts of their country's history, to make logical deductions, to understand any but the most rudimentary written texts, or even to grasp their constitutional rights."[2]

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[1] Christopher Lasch, The Culture of Narcissism. New York: Warner Books, 1979, p. 224.

[2] Ibid., pp. 225-26.

I shouldn't have been surprised; yet, I found myself a stranger in my own country. Often, while in administration, I had discussions with my colleagues about whether one could return to teaching after dealing with issues where the urgent became the important, and the important, only a theory. Since I continued to read and to learn, even though an administrator, (although I'm sure that some of my cynical faculty colleagues would not agree that it is possible for administrators to read or learn), I did not feel that the re-tooling from an academic point of view would be particularly difficult, and it wasn't. Furthermore, I would not want anything I am saying here to reflect on the core of excellent students with whom I have worked, or on the essential honesty and sincerity of almost all students with whom I have come into contact as a teaching faculty member. They're nice "kids!" Some are brighter than the instructor, and some (too few) work extremely hard!

However, the cultural shock was greater than experienced in my three trips to Africa during the same period. I found it very difficult to accept that students would enter the teaching profession and have absolutely no interest at all in learning; that being ignorant (in the old Latin sense of that word) was not at all disturbing to a large number of students; that curiosity, if it killed the cat, wasn't going to kill them; that having a job was considered a reason for not being able to give full attention to a class; and that their general philosophy was that the world owed them an education, no matter how they performed.

I consider myself a liberal in educational and political philosophy; but, at times now, I sound as though I am just to the right of Max Rafferty. My students do not read a local newspaper, let alone one of our better national or international newspapers. My students have little knowledge of the culture, or even of the geography, of the world at a time when interdependence is stressed. My students are provincial in their outlook, fearful of differences in culture, and committed to the concept that there is only one right culture, namely, the particular sub-American culture from which they come.

Changes are feared and differences often derided. My students do not know how to use the library or other sources to solve problems or obtain information. Their spelling is atrocious, and I speak of common words such as TO, TWO, TOO, environment, all the "ence" endings, not to speak of their inability to reason out, or spell, words of more than three syllables. Their structure, even in the most simple sentence, lacks agreement and correct reference to an antecedent.

There are so many horror stories, or what the English call "schoolboy howlers" (Note: they don't call them college or university howlers), that they blend into one another in a morass of potential despondency on my part. I remember two from the past year.

In the first, a student spelled the word "forward" as in a "forward roll" in gymnastics, "FOREWARD." I took her after class to the board and put the word "forward" on the board and indicated this was the word she wanted. "Now," I said, "here is another word, 'foreword.' What does that mean?" She promptly replied, "That is when you march forward." She was a junior.

In the second situation, I listed five well known educators on the board and handed out sheets to ask each of my 22 students to identify them. I certainly did not expect many, if any, to get all five correct. I was prepared for the humorists who listed the Editor of *Playboy* and the Yankees first baseman; but, I was not prepared for the fact that no one of the 22 could identify even one of the five individuals, and these five had been listed in *U.S. News* and World Report as the five most influential people in the field of education today. One included the Secretary of Education, who had been in the news frequently. I would have forgiven incorrect spelling of "Shirley Hufstedler." I told you I was a liberal. The students were sophomores and juniors.

I am aware that there have been those who deplored the preparation of young people since the beginning of time and I would not like it to be thought that I am lacking in recognition of the growth of the visual generation, or the decline of the work ethic, but I believe that the entire world is faced with a basic controversy of elitism and Populism. One sees this in those third or fourth world countries, where, say one-half to one percent go on to higher education, the traditional route to power, prestige and money; but, the answer to increasing opportunity in these countries may not be the type of "mass education" that has led to the extreme diversity of educational standards in our own country. This is not to say that we are lacking in many educational formats to be adapted to other cultures.

Elitism as a political philosophy was on the way out when it was apparently at its zenith in Britain in the last century. Walter Arnstein, speaking of "The Survival of the Victorian Aristocracy" in the book, The Rich, The Well Born and The Powerful, says,

> "Shortly before his death in 1852, the duke of Wellington attended a social gathering at which a local clergyman led the assembly in this traditional song: 'God bless the squire and all his rich relations/ And keep us poor people in our proper stations.' 'By all means,' murmured the old warrior under his breath, 'If it can be done"[3]

2. Time serving has been confused with the quality of the time served.
3. Obtaining paper credentials has been confused with learning.
4. Scores on tests have been confused with success in life.
5. Schooling has been confused with getting an education.

On the political equality issue, there is no question in my mind that the political, or educational, "have nots" are not going to remain in that position. They want their share, one way or another. Whether it is a third world country, a woman breaking into a traditionally male vocation, or a student suing for not being able to read after 12 years of instruction, they are all expressing the same point of view that certain people know the combination and get all the sweets, and that can't continue.

Many of my students are disinterested in learning yet want to become teachers - a contradiction in terms to my mind - but they consider they have the same right as their neighbors who value the learning process and are curious to be truly educated. Some students even think that they have a political right to decent grades, and that failing them is depriving them of "life, liberty, and the pursuit of happiness."

On the second point, many students feel that attendance is tantamount to the satisfaction of requirements at least at a "C" level. Unfortunately, some instructors have encouraged this point of view by giving a portion of the grade, or all, for warming the seat. This procedure started with the use of continuous assessment about which many meritorious things can be said. I noticed in the Times Educational Supplement that even France is giving some consideration to continuous assessment in the Baccalaureat although, characteristically, change is proceeding slowly. Yet, whatever its merits, there is no doubt that forms of continuous assessment ultimately decentralize control and standards.

Third, we have become a credentialed society. The piece of paper is the goal, not the learning of something! It starts very early. Recently, my wife had an experience in the kindergarten that illustrates the point. She encourages the students to try to climb up a rope in the gymnasium to a point where there is a circle. After many tries during the year, one boy made it and came down with great ebullience saying, "I did it; I did it." Another boy said, "What do you get for doing that?" My wife started to explain that the satisfaction was in the doing but the boy said, "No, you don't understand. I mean what do you get for doing it?" There had to be a payment! How much is this due to the extrinsic rewards advocated by some behaviorists?

Then on the fourth point, confusion of testing with success in life, we have undoubtedly placed too much emphasis on standardized tests, and when we have used them we have placed more emphasis on a single statistic than test theory or common sense would allow. This has actually hurt those who would maintain standards. Tests have become gate closers rather than gate openers.

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[3] Frederic Cople Jaher, Ed. The Rich, The Well Born and The Powerful. Urbana: University of Illinois Press, p. 245

And I remember singing even in Western Canada, where you might think the irony would have been caught, another hymn, quoted in the same book:

> "The rich man in his castle
> The poor man at his gate
> God made them, high or lowly,
> And ordered their estate."

In 1980 the points of view expressed by the "haves" are very different, at least outwardly, although there are many haves of family, money, national power, religion, and a particular type of ability, who hearken back to the Victorian period, and who only slightly moderate their policy of "Those who has, gets" and "Those who doesn't, won't be given a chance." Usually even those, like Ian Smith, who feel this way, have the good manners to say that they really believe in equality but it can't come in their lifetime.

"Elitism" is a bad word, because it is seen as a means of keeping "have nots" from becoming "haves." Yet, as a reaction against elitism, against barriers to sharing in the rewards of the world, education is rapidly moving the world to a theory of educational Populism no less dangerous in its implications. There are at least five confusions that have resulted from efforts at mass education in our country and elsewhere:

1. Political equality has been confused with equality of ideas and standards.

For those of us who early learned to handle the tests and jump the hurdles, like the duke of Wellington, we may view Ralph Nader's interest in this issue with some concern.

At exactly the same time as Nader is raising questions, there are pressures for more reliance on test scores because they are more "objective" than some other information, such as an interview, which is regarded as more "subjective." In a court of law, it has been easier to say,"we drew a line at 79, and the candidate suing got 78." Other pressures come with our laws of affirmative action for women and minorities, and with the backlash from so-called reverse discrimination. Perhaps the only information about an individual that has precise objectivity is his or her height and weight. Yet, fat people who don't get jobs are suing now.

Grades in higher education institutions went up in the 70's. They went up in the secondary schools also. Do grades represent the extent to which objectives are met or are they given for a variety of other reasons?

On the fifth point, "confusion of schooling with getting an education," there are many pressures to convince students that education is something done to you, rather than something you do to yourself. The thirty hours of television on the average that our elementary and secondary students watch each week, with its emphasis on entertainment, and its use of everything from politics to polygamy as a great big joke, the playing aspect as the paramount objective in life, and violence as a means of settling real or suspected injustices, promote passive rather than interacting students.

There is also a decline in the frontier spirit in the world of effort causing many to say, "It isn't worth trying; the best is past and o'er." "I will take the minimum education to get a job and take more only if a promotion requires it."

I think this is a temporary period in American History and should not be overestimated. It isn't unique to the United States. Even in that archdiocese of hard work and production, the statistics show that West Germans increase yearly in the proportion who would rather play than work and to most of the population in any country education is work to be tolerated.

America is leaving the period in which she has been a world leader, namely, the industrial period, and is starting into the post- or trans-industrial period ahead of most nations of the world. She is getting ready for The Third Wave, as Toffler calls it. Obviously, there are brakes in the American society preventing this. Old factories will last a few more years; bureaucracies are entrenched; and education, as vulnerable as any institution, endeavors to maintain a system appropriate at the best for the 40's and 50's. Teachers have never been at their best as information dispensers but too often they like to provide the so-called correct answers, and to test for the right and wrong answers. There are new frontiers in the brain, in space, and in human relationships, and future Lewis and Clarks are opening them up.

Perhaps the strongest criticism that we should make today of secondary or higher education is apart from any solution to the problem of who shall go on to higher education. It is the lack of a holistic approach to living in the world. The important questions for our students cannot be answered with a simple "right" or "wrong" and yet on answers to them depend the survival of the human race:

> How can we share our resources with the rest of the world and how can they share their resources with us?
>
> How can we build together with all the nations of the world, a peaceful, fed and personally productive civilization?
>
> How can the individual understand his own intellectual and psychic potential so that he is a contributing member of the local, national and international community?
>
> How can we develop in all individuals a sense of the worthwhileness of individual lives and cut down on the tremendous wastage of violence, drug abuse, and drift?
>
> How can we develop the realization that potential freedom and equality of rights do not lessen our responsibility to know and to serve but rather increase that responsibility?

These are the basics, the fundamentals but one can't come close to answering them without the researching tools whether they be language, intuition, computers or other devices to bring our best thoughts to bear. We cannot afford the "whatever" attitude of the present generation nor can we afford to send out teachers, or any professionals, who "haven't travelled in any important realms of silver, gold or moon rock" and who haven't given evidence of these travels?

In the book, The Rich, The Well Born and The Powerful, Thomas Krueger and William Glidden introduce their chapter on the New Deal with a quotation they say is anonymous, "I am all in favor of government by experts - as long as they are my experts." Most of us as educators are in favor of education by "standards" as long as they are "my standards." Krueger and Glidden conclude their chapter by stating:

> "Wisdom cannot be taught in graduate and professional schools. It is a rare commodity - not because it is the monopoly of the privileged classes but because it occurs so seldom. It is not an appanage of the rich, well born and well educated. It can be found among the poorest and most ignorant peasants, as well as occasionally in the posh clubs of eastern, urbanized American intellectuals.[4]

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[4] Frederic Cople Jaher, Ed., The Rich, The Well Born and The Powerful. Urbana: University of Illinois Press, pp. 369-70.

Wisdom may be found in many places. How may it be developed and permitted to flourish? What does lifelong learning entail? These are the questions that your institution and mine must face. Learning experiences must be gate-openers for that wisdom if we are to substitute concern for the rich, the wellborn, and the powerful, with concern for the Good, the Wise, and the Constructive.

It does seem that we have our work cut out for us if, instead of maintaining an entrenched elite which did not guarantee wisdom, we are to prevent the substitution of an entrenched populiste without this wisdom and with its members oblivious to what they know and don't know.

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"Observations on the 'Crisis' in Higher Education"

by

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There are ominous predictions of what will happen in higher education in the 1980s. Everything that was predicted a decade ago to happen in the 1970s is now predicted to happen really. Demographic projections show fewer college age potential students, and continuing inflation drives the cost of education skyward while rendering parents less able to pay the necessary price. For a labor-intensive industry, such as education is, in a declining market, the result is not only threatening to the institution but injurious to the income level of faculty and staff members. Institutions defer maintenance on the physical plant, and borrow internally, and perhaps cut services or lower quality, to try to keep up. Faculty and staff members lose ground relative to other working groups in the population, and take what little comfort they can if they remain employed when some are not, and if personal residences are owned and therefore continue to appreciate in value. The litany of projected material disadvantage in the 1980s for the academic world is a familiar one.

As difficult as it is to acknowledge, the merely material deprivation of the American academic world is mainly a problem of readjustment to material levels which are more typical for higher education over the long historical run. The 1960s comprised the unusual time of affluence for the American college and university. Unfortunately, that decade did not simply deliver a gift of affluence. It raised expectations unrealistically, sent un-needed numbers into the teaching and scholarly fields, expanded physical plants and committed financial obligations unnecessarily. It is an interesting question why this is so easy for us to see now, and why it was so difficult for us to see 15 or 20 years ago. Suffice it to say here that the belief in the powers of education, including higher education, was so strong on the part of those in higher education, that it seemed only right and inevitable that higher education should and would become ever more populous, popular, and prosperous in the United States. So high did the historic dreams of the higher education hopefuls look in the later 1960s that they failed to look down at the increasing numbers of empty seats in the primary grades, and beyond to declining birth figures.

The historic dreams of those hopeful about the promise of higher education are important not only to explain why the prosperous 1960s did not plan for the decelerating 1970s. The historic dreams also remind us that our present problem is more than mere readjustment to normal meterial levels for higher education. That readjustment will be made because it has to be made, albeit at great cost to many people, in jobs, in income level, and in morale to the teaching profession. The historic dreams of American education, including higher education, were not primarily about the material levels of institutions and faculty and staff members. The historic dreams concerned nothing less than salvation for the individual and for the society. Whether education in the Bible to accompany one's religious salvation, or education in the arts, letters, and sciences of traditional learning to allow one to know the best that had been thought and felt in man's past, or education in the basic intellectual skills and modern academic disciplines to allow one to function effectively in the contemporary world, or education for a whole society to cultivate a civic responsibility toward representative government--whichever particular formulation of the historic dream for American higher education was made it had to do with the moral equivalent of "saving" the individual and American democracy. To rescue the individual from ignorance, to lead the society away from corruption, were the purposes of American education.

The reason the rhetoric of the "crisis" in higher education today tends to be hyperbolic is that education in America is more akin to a religious activity than any more mundane one. The historical belief in education has been the secular equivalent to what the 17th century Massachusetts Bay Puritans used to think of as the process of striving toward the attainment of grace: admission of ignorance, hard work, self-criticism, more work and, one hoped, final mastery which meant redemption from ignorance. In the Puritan formulation, salvation was the reward if God granted grace. In the secular American dream, education saved the successful student from ignorance, poverty, unemployment, boredom and unhappiness. Education opened the door to a new life. Little wonder that language is inflated when educational aspirations are so grand.

What has happened, of course, is that the church of formal education no longer is charmed. The higher education church, like the theological church for a century or more, has built a magnificent edifice but it has lost its persuasive magic. Or so it seems to too many people to allow the fact to be otherwise. The historic dream of formal education in America during and after the 19th century was as tied to democratic aspiration as was evangelical religion in the United States. Yet the disenchantment with formal education as a panacea for personal and social ills has coincided with the open access of the American system of higher education to a degree the world has never seen. At the moment of more American formal higher education than ever before, our confidence in its vitality, its redemptive power, is less than before. It is probably a mistake, therefore, to dwell upon the "crisis" of contemporary higher education only in terms of population and financial figures. The truth is that our colleges and universities are in the position of America's churches a century ago. Never had so many people had access to church membership, never had so many attended, never had the churches been so responsive to their contemporary society and its social and economic pressures, and never had the physical plants of churches been so impressive in stones and mortar. Let me stop right there for the moment.

Let me briefly shift to three books which all of you have read, or at least will be interested in reading, which have been published in the last five years and are assessments of the state of contemporary American civilization, including formal education. Though the three books are different in virtually every other respect, they are alike in that they all see American society in a state of decline.

Robert Nisbet's Twilight of Authority, Theodore Roszak's Person/Planet, and Christopher Lasch's Culture of Narcissism are books by historically sophisticated observers of the current scene. Nisbet mourns the waning of traditional values and social relationships. Roszak hopefully describes what he calls the "creative disintegration" of contemporary society. Lasch issues a jeremiad on the narcissism of our times. Educationally, Nisbet sees the universities trapped in their bondage to government and in attempting to be all things to all people. Roszak connects the technocratic mentality of industrial civilization with the rationalistic model of formal education. Lasch laments the decline in traditional literary culture and analytic rigor. Disagreeing about almost everything, the three books join in positing the decline of America. Each book includes a reference, and some discussion, of the possibility of a "new reformation." Because they are all students of western European and American history, they know that this is the most potent phrase in our historical language. Americans are never far from hoping that a "new reformation" of one kind or another is in the offing. What Nisbet, Lasch and Roszak indicate to be at the heart of their "new reformation" is small instead of large, decentralized instead of centralized, autonomous instead of dependent, and personal instead of impersonal. Because most historical developments seem to have been contrary to the hoped for "new reformation," only Roszak can muster any confidence that the desirable "new reformation" will become a reality. Yet the hope persists. Let us stop there too for a moment.

Perhaps the most pervasive talk of a "new reformation" among American intellectuals occurred a half-century ago, when it also seemed at that time to many that American society was bankrupt, at the end of its line, and that a "new reformation" had to be forthcoming. Walter Lippmann, at the end of the 1920s, declared that the skepticism of modern sophistication was but a "preface to new morality" which would be unfolding soon.

John Dewey spoke of the end of an old inhuman individualism which would soon give way to a new humane individualism of undefined goodness. Joseph Wood Krutch wrote of science's analytical destruction of outworn values and superstitions, and the inevitably emergent new values of uncertain character. The need for a "new reformation" was as clear 50 years ago as it is today, but the nature of the new was as unclear then as it is today.

What will in fact happen? What does the future hold for higher education in the changing society? What can be said about the teacher's position in relation to students?

Let me return to the two historical parallels I left suspended, the position of the churches at the end of last century, and the intellectuals' hopes for a moral awakening at the end of the 1920s. At the very moment of the churches' greatest material and quantitative social successes their integration into the mainstream of the economic, social and political order transformed their role. Many of their redemptive functions were performed by other social agents, and the churches took on new functions. So does higher education today perform vocational, social and public service and various community functions for millions of people even as it no longer performs the redemptive function for as many people as previously. My guess is that this trend will continue, particularly at public colleges and universities, which comprise the mainstream of American higher education. Also, many traditional educational functions will be performed by private corporate and other bodies. Like the mainline churches, higher education tends to be so Americanized that it is almost completely integrated with the larger society. What we can expect, then, is not a dramatic reformation because there is hardly a tension, out of which a conflict, and then a change can develop. Higher education, most especially public higher education which is dominant, probably will change as the society itself changes, perhaps more in reflection of change than in initiaion.

If we look at what happened to the hopes for a "new reformation" in the 1920s, we receive further hints of the future. What the 1930s brought was not transcendent moral re-ordering to the skeptical intellectuals of the 1920s, or a leap into ethical futurism, but rather a re-assertion of traditional values, a conservative response to a rapidly changing world. Depression and international revolution posed practical problems which forced the attention of Americans to address increasing hunger, unemployment, and war.

In the 1980s the specifics are different, but the general outline is the same. We have inflation rather than depression, under-production rather than over-production, and we have problems of lack of energy and maintenance of the environment. We have, of course, managed to retain the problems of unemployment and war as well. And we are beset by a host of other problems which lead to the pervasive use of the word "crisis" when referring to them.

What, I think, all of this means is that the society as a whole is not on the edge of a "new reformation" but instead in a period of attempting to wrestle with almost overwhelming problems with complex solutions, or dilemmas with no solutions. Not utopian transcendance so much as practical analysis will seem to be called for. The particular rather than the general will summon us. This applies to higher education as well, as we know and have reviewed.

There is more for the teacher than mere adjustment to contraction, more than passive assimilation into society's large developments. As institutional expansion has ceased, it will be possible for teachers to concentrate more fully upon the traditional relationship of teachers to students. Insofar as there is to be rejuvenation of higher education, surely it is to occur through individual teachers working with individual students. By this I mean that the impact of education occurs through the changing of a person's mind, the learning of a fact, the understanding of a new interpretation, a new synthesis.

Thus, my anti-climactic conclusion. The teacher's challenge in the 1980s is to be true to the traditional opportunity to influence young people in their development. In saying this, I do not mean to minimize the changing larger context, which I have talked about at some length. I mean only to emphasize that the role of the inspired teacher remains the same as always. Every successful teaching day is a new reformation for individual students. But this traditional and individually significant teaching of students necessarily takes place in a cultural environment.

EDUCATING THE EDUCATOR

The Marxian View of Human Nature

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The title of my paper comes from the third of Marx's Thesis on Feuerbach, which reads as follows:

> The materialistic doctrine concerning the changing of circumstances and education forgets that circumstances are changed by men and that the educator himself must be educated. This doctrine has therefore to divide society into two parts, one of which is superior to society.
>
> The coincidence of the changing of circumstances and of human activity or self-changing can only be comprehended and rationally understood as revolutionary practice.

Leaving aside Marx's particular quarrel with Feuerbach and other elements of the passage that need not concern us here, one is reminded of another, even more famous Marxian line, one that in a sense extends the quoted Thesis, and even completes it, as a perspective on the nature of humankind. In his *Eighteenth Brumaire of Louis Bonaparte*, Marx wrote:

> Men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given, and transmitted from the past.

It may seem that these passages shed only modest light on any conceivable understanding of human nature, most particularly if that question is taken to require an enumeration of traits as an answer. What I want to argue, however, is precisely that such an enumeration of traits would fail as an answer to the question as posed from a Marxian perspective, and that the emphasis Marx placed on human activity and on processes of historical change offer exactly the right points of departure for grasping his conception of human nature.

The history of Marxism as a social and intellectual movement does not, as it happens, provide a clearcut reflection of Marx's own conception. To the contrary, the subject has quite a history of debate and clash within the Marxian tradition. And it is probably best to admit at the outset that the disputation unquestionably replicates an element of ambiguity in Marx's own writings. Briefly (and inadequately) summarized, the Marxian debate has oscillated between two polar and plainly incompatible views, both held by serious Marxists and students of Marx's thought and both supportable by certain citations from his works. One view is that Marx's conception of human nature regarded human beings as infinitely plastic, their nature always conditioned by, if not actually a product of, the specific historical circumstances in which they were formed. This view holds that an irreducible substratum of human-ness, constant across the historical watersheds of successive modes of production and corresponding social relations, is not to be found. And it follows that, while positive predictions about future behavior may not be warranted beyond the need to overcome the habits of one epoch, the history of human behavior is also not a limiting factor in projecting improvements in human conduct under the improved (actually, radically transformed) conditions of an anticipated social order of the future. Such a view is of course a handy response to the charge of utopianism, leveled by those who believe that greed or xenophobia is a permanent facet of human nature. Beyond that, it is a convenient warrant for concentrating on the fashioning of a social order presumed to free humankind from the circumstances that provoked or even necessitated undesirable conduct.

The opposing interpretation of Marx's conception holds that, although it would be inappropriate to regard a particular historical version of the human personality as permanent or as defining of human nature, there must nevertheless be some irreducible minimum of human-ness embedded in Marx's concept of human essence, an expression that appears commonly in his writings in particular. Conceding that much of what we are won't to regard, from our limiting historical perspective, as defining human traits consists of dispensable features, this view yet maintains that human nature must somehow be demarcated or distinguished from the natures of other social creatures and, in some versions at least, that the inclinations that are to be counted as given in human nature may also figure as promising signs of both the need and the capacity for radical social transformation.

The history of Marxism as a social movement recapitulates this clash of views in its totality without replicating it symmetrically at all stages. The era of the epigones, the time roughly of the Second International, tended to lose sight of Marx's insistence on a revolutionary praxis in favor of building strong national revolutionary movements with increasingly mechanical blueprints for a socialist future. It is fashionable to denigrate the Marxists of this period, and along with them Engels, who was in some respects more their mentor than Marx was and who unquestionably failed to capture in his own thought the deeply dialectical nature of Marx's thought. And in mentioning the shortcomings that apply to the subject under discussion, I do not want to minimize either their seriousness as Marxists or their accomplishments in building mass movements. But it happens that, because of their concentration on and understandable fascination with the movement and more particularly because some of Marx's pertinent writings had been lost to view, they were especially weak on the concept of praxis, on the interplay undergirding all of Marx's thought between human agency and given conditions. Lenin represented some improvement in this respect, but in other ways the imperatives involved in consolidating a victorious revolution worked against a deepening of theoretical understanding. And the ensuing Stalinist era became the nadir of critical, self-reflective revolutionary thought.

Consequently, it was in Western Europe in the interwar period that a vital ingredient of Marxian thought was recaptured, aided by the twin stimuli of such original Marxian thinkers as Gramsci and Lukacs and the recovery of some of Marx's pertinent writings. Here we find the resurgence of a rigorously critical and theoretical Marxism, an intellectual bent inspired in part by the inadequacies of Soviet performance and in part inflicted, ironically, by a Central Europe rendered temporarily immune to any open pursuit of Marxian revolutionary politics. This was the matrix of a reassertion of open-ended, non-doctrinal Marxism wherein disputes over the meaning of human nature were, at once, an intellectual possibility and a necessary refuge from political activism.

Yet it is not the case that the dispute arranged itself simply according to fidelity to or deviation from a Moscow definition of Marxism. Critics of Soviet Marxism could, as with certain Trotsky's followers, adhere to the infinitely plastic view of human nature; other critics of Moscow could, as some of the Yugoslav Praxis philosophers have done, continue to seek the irreducible minimum of human qualities (inclinations or dispositions) that were held to be defining characteristics. The communist faithful could also disagree on such matters as they learned, or relearned, the skills of textual interpretation. It would probably be too large a claim to hold that such disagreements were ultimately political rather than philisophical, but it would certainly be appropriate to suggest that, while disparate viewpoints might be widely distributed over the political spectrum, the contemporary landscape of Marxian interpretation exhibits a cross-hatched pattern of interaction between purely theoretical and interest-laden political considerations.

At any rate, it was out of this interplay that an interpretation emerged, a brilliant synthesis in my opinion, incorporating -- significantly -- the full range of contemporary Marxian theorizing as well as the disparate political impact of Eastern and Western European experience. Gyorgy Markus, a student of Lukacs and member of the Budapest group of Marxist theoreticians, has offered us an apprehension of Marx's thinking about human nature that may have implications outside the Marxian tradition as momentous as any resonance that will be registered within it.

Eschewing the simplifying temptations of both trait-enumeration (essentialism) and the dissolution of human nature in historical flux (infinite plasticity), the Markus version of Marx locates human nature in two simultaneously evolving, dialectical continua or relationships -- that of humanity to nature and that of humanity to historically concrete social formations. Neither permits human nature to be regarded, even temporarily, as a fixity or a body of defining characteristics, for human beings are seen as active agents in both transformational processes and, concurrently, as entities undergoing constant modification by these processes. That human beings always have needs and desires, neither Marx nor Markus would deny; they would insist however, that those needs change in their specific content as human agency interacts with naturally or historically given constraints. One can thus predict change but not the forms that will ensue. One can presume that present, historically-conditioned limitations in human consciousness will affect human activity and striving at a particular moment but not that those limitations are permanent characteristics or barriers to the eventual appearance of new and improved social formations. One can posit certain alterations of an existing order that are prerequisite to the disappearance of undesirable human traits such as greed or abusive conduct without however being able, just because human activity is a necessary ingredient in the process of future change, to describe positively the human nature that will then emerge.

From the standpoint of a commonsensical empiricism, this tends to leave a blank, or a cloud of vapor, in the place where we want to be able to talk about human nature. It should of course be clear, even from an unconscionably brief summary of Markus's argument, that there is no problem about characterizing empirically the state of either relationship -- humanity to nature and humanity to society -- at given historical moments or stages. But that does not relieve the sense we have of a void where we are accustomed to look for a timeless definition of what it means to be human. Although it is possible to speak of such attributes as activity (work), sociality, and consciousness (the ones Markus names) as constituting or identifying the human essences of which Marx frequently spoke, these are not so much positive traits as they are forms that remain to be filled with specifiable content in each historical situation. If nothing else, however, this should make clear the sense in which Marx's conceptions are saturated with historicity even as they avoid a rapid historical relativism.

II. Education as a Problem for Marxists

As my opening quotation suggests, education had been advanced by Feuerbach and by the so-called True Socialists, both adopted at this stage by Marx as intellectual adversaries, as a means of social improvement and an avenue to human self-realization. Hence Marx's remark about educating the educator. For Marx of course, given his understanding of institutional life under capitalism as systematic defense of the status quo, there could be no doubt that educational systems would be conservative. At the same time, he attached tremendous value to education on at least two levels: as the provider of necessary tools and skills to working class people seeking to equip themselves for a more active posture in affecting their own destinies, and as the cultivator and transmitter of the towering cultural achievements of humanity in all ages. As his Critique of the Gotha Program well illustrates, he never ceased to demand that working class children obtain readier access to education. And there is perhaps no better illustration of the second point than his own immense erudition and mastery of the cultural legacy of western civilization.

The problem of education has presented itself to his followers in two quite distinct forms. (In connecting this brief sketch with the notion of human nature presented above, I am conscious that, in the sense that Marxists seldom held precisely that understanding of the Marxian view of human nature, I may be dealing with an abstraction rather than with actuality. The only possible reply is that the nuances of the concept of human nature probably made little actual difference given the minimal aspirations possible under capitalism and the crudity of the solutions developed under socialism.) The prerevolutionary problem revolved around the provision of educational opportunity to workers and their children under systems that tended to exclude or discriminate against them. The postrevolutionary problem involved the fashioning of educational systems that would comport with the effort to build socialism while also eradicating the legacy of capitalism.

Prerevolutionary responses were of two discrete kinds. Marxists and their parties sought simultaneously to advance the reforms of the existing system that would assure working class children a fairer share in the educational systen, presumably weighing the gains in skill and literacy over the liabilities of capitalist processes of socialization. As a part (perhaps the greater part) of the same thrust, socialists struggled to free their children from the factory system and child labor by their advocacy of universal, free, and compulsory elementary education. Incidentally, they also strove, following Marx's explicit injunctions, to temper the role of the state in imposing doctrinaire educational content. And, as the socialist parties gained in strength and parliamentary representation, they registered important gains in the main effort, though probably negligible ones with respect to content.

The other response, more conspicuously attuned to the fear of capitalist indoctrination and regimentation, was to undertake substantial educational programs of their own. The range of socialist educational effort -- mainly, it should be noted, adult education -- extended from the overcoming of working class illiteracy to the highly theoretical party schools for leaders and theoreticians. Lenin spent much of his time in the early years of his membership in Russian Social Democracy teaching Russian workers to read and write. Rosa Luxemburg was, at the other end of the spectrum, a mainstay of the faculty in the German party's school for leaders. Associated with such explicitly educational programs were the almost universal attempts by socialist parties to provide a social and cultural milieu for working class people, most frequently in the local clubs and lodges with their culturally uplifting offerings.

Educational efforts of this kind, however crude or limited they may have been in fact, represent a continuing recognition, increasingly difficult to find in the mechanistic thinking of the Marxist leaders of the era of the Second International and in the bureaucratized party organizations of the time, that Marx's insistence on the active role of human beings in making their own history was not altogether lost. Although party leaders, not always very sophisticated in Marxist theory themselves, may have viewed these efforts mainly as party-building mechanisms, the educational content seems always to have been predicated in part at least on the fundamental notion that working class people must equip themselves to take a more active role in transforming society and, therewith, in giving their own future the precise lineaments that Marx consistently refused to prescribe.

If education was important to Marxists in the prerevolutionary phase, it became pivotal in the attempt to fashion a postrevolutionary social order. The fact that this occurred first in a society so backward that literacy was more pressing business than the transmission of socialist consciousness merely underscores Lenin's observation that the Bolsheviks would first have to carry out a whole set of capitalist tasks, that is, tasks that would, in standard Marxian anticipations of revolution, already have been completed under capitalism. It would be altogether too speculative, especially in the brief space available here, to consider how a Marxian conception of human nature might have figured in the postrevolutionary phase if it had occurred in Germany or France, or if it had happened a generation later in Russia. There were of course interesting educational experiments undertaken in the Soviet Union, as there have been since in other socialist countries. There have even been significant innovations that link educational practice with some kind of explicitly Marxian view of human nature as a historically-conditioned process of evolution (though these have not been confined to socialist societies by any means). About all that can be said in this limited compass is that, by the time one could speak seriously of the building of a socialist order in the post-revolutionary society, Marxian thought had been so rigidified and flattened as to preclude any conscious linkage between educational innovation and a dialectical understanding of human nature. Polytechnical education, much advertised as a fulfillment of Marx's demand for overcoming the cleavage between manual and intellectual work under a capitalist division of labor, was reduced to a mechanistic formula at the service of the socialist regime's apotheosis of science and technology and, finally, to just one more device for social control.

More lasting echoes of what might, under more favorable circumstances, have become a Marxian educational model are to be found in Paulo Freire's accounts of bringing literacy to Brazilian peasants or, on another level, in various communal approaches to education within non-socialist societies. The implications to Marx's notion of evolving human nature remain to be rediscoverd in the socialist world.

III. The Value of Marxist Theory for Educators

Apart from isolated educational experiments of limited social impact, what does all of this have to do with educational systems and practices as we know them? Before suggesting a couple of possible answers to that question, two preliminary items must be mentioned.

It is important to recognize, I believe, that a Marxist, dedicated to the transformation of the existing social order, might have serious misgivings, entirely legitimate ones from his/her viewpoint, about any attempt to extract from Marxian teaching a set of devices or insights that might, severed from the entire corpus of Marxian theory, be coopted into bourgeois educational practice and, therewith, the service of the existing order. It seems to me that the answer to that kind of objection, whether one is a Marxist or not, is that Marxist thought has always been determinedly open and public, that it has not generated arcane prescriptions in any realm that are devoid of merit or benifit if detached from the whole matrix of Marxism, and, finally, that no one can forecast precisely which, of all the possible entering wedges, might precipitate a revolutionary chain of developments.

If is also necessary to underscore the sheer difficulty of meshing or blending Marxian insight with the prevailing conceptions and styles of western bourgeois educational (or any other) thought. Marxism is in its origins and in its most profound extrapolations an element of a Central European style of thought or intellectual tradition standing in basic opposition to the postulates of Anglo-American analytical philosophy, empirical social science, and pragmatic social engineering. It would be bootless to pretend that transfers can occur easily between the two traditions, and probably still more so to suppose that very many people would favor such interpenetrations. Yet, if the many voices proclaiming the decline of our social esprit and the helplessness of our citizens in the face of anonymous social forces have any claim on our attention, the sampling of alien intellectual traditions may not be entirely beside the point, however indigestible (and therefore challenging) they may be to our accustomed habits. If it is true, even partly true, that our social order is failing by an increasingly wide margin to adhere to its own democratic norms, then there may be a case for trying to understand and absorb the intellectual system of a thinker who, whatever else he may have been, was one of the few completely forthright and consistent advocates of a radical democracy. If our educational practices are unable to counteract disaffection, anomie, and alienation, then perhaps we could do worse that to listen to one who made the overcoming of alienation a primary social objective.

I see three possible gains, interrelated but discrete enough for separate listing, from a serious and systematic absorption of Marxian teaching into our educational practices. The first would derive from Marx's insistence on social context as a counterforce to an increasingly narcissistic individualism in which the values of citizenship and community have been eroded to the vanishing point. Marxian critics of American social science and social practice frequently note, usually to the consternation of those criticized, the de facto conservatism of analysis and practices that consistently reduce social drama to psychodrama, that can conceive of solutions to social problems only in the realm of individual psychic adjustments of therapy. The critics often go too far in accusing their subjects of intentional defense of the status quo, but that is certainly the effect when the structural dislocations of society (or a school) can only be approached by means of ineffectual tinkering or figurative lobotomies. At the least, then, with the internalization of some of Marx's basic social orientation we could hope to reinvigorate our oneness of community and our sense of participatory efficacy.

The second possible benefit connects quite directly with a claim that we commonly make but seldom observe in our educational practices. We do not need Marxists to tell us that one function of our educational system is to process young people for constructive performance in, and on the terms set by, the existing social order. But in our professions about education, we usually want to assert that, beyond mere socialization, it develops and fosters independent or critical habits of thought. Our official ideology, I take it, is not that radical change is desirable but rather that critical and independent thinking will somehow contribute to the health of our society, possibly by protecting it by timely reform against the threat of abrupt breakdown or upheaval. It is arguably the standard Marxist posture to favor upheaval and, as noted before, it might disturb a Marxist to think that his mentor was being coopted for prophylatic purposes, but it seems to me at least equalling compelling to maintain that Marxian insights into human nature and social process, as well as the inextricable connection between those, could assist -- with unforeseeable consequences -- in a renewed attempt to live up to our professions as educators.

Finally, I want to suggest that the Marxian notion of dialectical interplay between human nature and historical circumstance opens up realms of knowledge that are closed to us and our students so long as we adhere to the prevailing positivism of our native social thought. The Marxian approach to a concept of human nature that acknowledges neither fixity nor relativism -- best examplified, as I have contended, by the Markus explication -- leads directly to a self-reflective approach to knowledge, one that is firm not only in its requirement of constant testing of theory against actuality but also in its insistence on the ubiquity of flux, such that all systems of knowledge contain a temporal dimension and all intellectual discoveries recapitulate and reflect back upon the processes from which they were born. Whether teaching of that sort would indeed turn out to be subversive activity depends entirely on the degree to which one holds the existing order to be sacrosanct.

SOCIOBIOLOGY: A NEW CALVINISM?

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Years ago, while I was working in California, my Jewish friends would ask me to speak in the Synagogue occassionally. I accepted these kind invitations with joy and apprehension. The Hebrew people are old, their religion and culture one of the most tenacious on earth. When I spoke to them I would ask them to give me a few minutes to get myself in focus for them; after which they should feel free to interject questions or ask me to leave. Dutifully, they would glance at their watches.

I am going to adopt that format today--ask you to give me a few biographical minutes. These biographical facts largely explain my philosophic position.

I was born in the Oregon mountains in 1929, six months before the stock market crash and the beginning of the Great Depression. Years later, these facts surrounding my birth would explain much of my interest in "political" and "economic" philosophy, especially the work of Adam Smith, Peirre Joseph Proudhon and Karl Marx.

When I was 13 my father was killed in a logging accident. This fact of my puberty and youth would later explain my interest in the "emotional" and "religious" dimension of being human and I would begin a study of "religious man" with a passion, from Zarathustra to Elizabeth Kubler Ross. Those of you who have come face to face with irreversible loss know how such events pervade all subsequent experience.

I graduated from high school at age 17 and with some high school comrades, enlisted in the United States Navy. After six months basic training in San Diego, I was transferred to a small atoll in the mid-Pacific called Kwajalein, headquarters for the atomic experiments on the Atoll of Bikini. My duties on Kwajalein were to report the "weather", or rather, relay the weather reports from Japan and Guam on to Honolulu and San Francisco. It was here, on the atoll named Kwajalein, that the third most significant event occurred in my life, and my somber vision of the future embedded itself--this lovely, tropical island was surrounded by derelict ships floating vacantly on a radioactive ocean; an ocean in which no living creature could live without mutation, a form of radical adaptation. And my interest in "genetic engineering" commenced here. We, on Kwajalein, were in no immediate danger, but later we were to discover that much of the Marshall Island Archipelago was to be unsafe for life for thousands of years. One of the poignant memories I have involves the tribal chief of the Bikini natives coming routinely, about once a month, to our island to inquire as to when his people could return to their homes. The officer in charge of such encounters would say to the chief: "You can't go home yet." And the chief would ask "Why?" The officer would try to explain that the island was contaminated with radio-activity: that, in effect, the United States had bombed his home to "Kingdom Come", and the chief would ask, again: "Why?" The dreadful silence following his questions has been with me daily since then. "Why?" is the grand question of the late twentieth century. Reduced to its simplest but perhaps most profound form: "history" is an inquiry into what happened; "philosophy" is an inquiry into "why" it happened.

It was the chief's "why" that would explain my interest in "modern" physics and in the work and person of Albert Einstein years later.

I was transferred from Kwajalein to Guam and stationed at the command center where I was permitted to watch the "war crimes trials" in the wake of World War II. The trials were conducted by a military court consisting of four Admirals and their aids. On trial were various Japanese officers and enlisted men who had been captured from several of the Pacific Island chains. One of the officers brought to trial was a Japanese Admiral who had been in Command of Truk Island where an atrocity had occurred. The Admiral knew nothing of the atrocity, but under the Geneva Accords, as Commanding Officer, he was held responsible for such atrocities. He was to be sentenced to death. The trial was a mere formality, a military protocol. During the trial, a perhaps misguided but compassionate marine in charge of the stockade, permitted his revolver to fall into the hands of the Admiral, who promptly committed suicide. This event, years later, would explain my interest in "law, justice, ethics and civil decency."

I am the father of 9 children, the grandfather of two. My Ph.D. is from the University of Oregon--this is my 28th year in the profession. I am a grey beard as you can see.

Enough biographical background. Now to turn to an issue which I suspect will be increasingly with us during the next two decades. In the broadest sense, this issue involves a basic question: namely, who are we, the human race? The question can be posed in one of three ways with some justification. I could ask: who in hell are we? or I could ask: what on earth are we? or I could ask: what in heaven's name are we?

If I put the question in this form "What in hell are we?", I would be in the philosophic tradition of Augustine, Dante, Calvin, Hobbs and, in our own age, William Golding and *The Lord of the Flies*.

If I ask "What on earth are we?", I would be in the philosophic tradition of natural and existential philosophy from Heraclitus to Albert Camus and Deitrich Bonhoeffer and George Orwell and Simone Weil.

If I ask "What in heaven's name are we?" I am in the tradition of Hebraism and in the two major outgrowths of Hebraism, Christianity and Islam.

Borrowing a format employed by John Fowles in his excellent philosophic summary *The Aristo*, I am going to develop my ideas through a series of separate but related propositions. If I am successful, you will be able to consider and ponder these propositions as single units, and as a cohesive and interrelated mosaic. Heraclitus, the seminal Greek philosopher is credited with giving us "48 fragments", single assertive propositions. Yet no subsequent philosopher has had an impact on human thought equal to that of Heraclitus. Indeed, John Fowles dedicates his excellent work to this cryptic Greek.

I. During the past hundred years, it has become unfashionable to speak of "heaven" or "hell" and it seems to me four men are responsible for this diminution of our conversation and our universe. I like to think of them as the four horsemen of the apocalypse: they are, Charles Darwin, Karl Marx, Sigmund Freud and Albert Einstein, this later one riding the pale horse whose name is Death. In no way am I denigrating these giants of human thought. In the mysterious alchemy of human interaction (dialectical materialism?), their thought processes were quite likely inevitable. At least two of these men had profound second thoughts in old age. Darwin said if he had his life to live over again, he would spend at least two days each week reading poetry and listening to music. He said he felt at least a half of his mind had atrophied from disuse and it was the better half of his mind at that. Einstein said that if he could live his life again, he would be a plumber. When I reported this to a medical comrade of mine recently he asked "Why a plumber?" and I said, "I suppose to help put out the fire."

Having lived with it during much of our lives, we may have become dull or numb to the collective impact of these four horsemen, yet I believe anybody who has managed to retain some human and humane sensitivity feels this impact daily. The cynical malaise of the human family is rooted here, I believe.

II. As the four horsemen were reducing metaphysics to physics and spirit to matter, a remarkable discovery was made in Titusville, Pennsylvania--namely, the discovery of oil, a new source of "energy". And the modern world was born, floating (galloping?) on a not inexhaustible sea of fossil fuel. The sensitive souls among us--as far back as William Blake, and including H.G. Wells, Peter Kropotkin, Mahatma Gandhi, George Orwell, Albert Camus, Louis Brandeis, Aldous Huxley sounded the alarm, but to no avail. The horsemen rode on, rough shod, over all petty complaints.

III. Now where does sociobiology and John Calvin fit into this puzzle? Let me assert flatly: sociobiology--including an inevitable political extension into eugenics and euthanasia, is simply Calvin's predestination and divine election thesis torn loose from its mataphysical moorings.

Let me recall for you a significant development in Modern American history. In an unprecedented burst of hubris following the first World War--"the war to end all wars"--the United States entered an era we have come to call "the roaring twenties". That remarkable decade produced half a dozen monsters--Al Capone, bathtub gin, Teapot Dome--to name a few of them. It was the decade that prepared the stage for the Great Collapse of 1929, the year of my birth.

But perhaps the most significant event of the "roaring twenties" occurred quietly, an event that, it seems to me, is perhaps the most profoundly significant event of the time. I refer here to the decision of the United States Supreme Court which held, as "constitutional", the genocide laws of Virginia. (I have written two papers on this event which I will share with anybody who is interested in exploring this issue.) The bare facts are these: In 1924, the State of Virginia passed a bill into law which affirmed the "State of Virginia's" right and power to determine the "fitness" of citizens. Citizens who were not fit--or competent--could be declared "defective", in which case, again, the state law permitted the state agencies to sterilize these "defectives" without recourse. (Sterilization is, beyond argument, the most radical variety of genetic engineering.)

This state law was taken to the supreme court of the United States in 1927. Mr. Justice Holmes and his "brethren", Justice Brandeis included, heard the case. Their nearly unanimous verdict (Mr. Justice Butler abstaining) was to uphold the Virginia Statute. The case is called, Buck vs. Bell, U.S. Supreme Court, 1927. The case involved Ms. Buck, a person who, when measured for "mental competence" by the instruments of the day, was found to be "mentally incompetent". The rub in the case was that despite her alleged mental incompetence, Ms. Buck continued to produce children, all of whom seemed to carry their mother's mental weakness.

In what is, perhaps, one of the shortest majority statements ever penned by a Chief Justice, Chief Justice Holmes, speaking for the seven concurring justices, boldly affirmed the "state's right" to sterilize those "the state" deems "defective".

A quiet incident, hardly a ripple on the surface of human affairs. Yet let me remind you, 20 years later, after unbelievable atrocities and carnage, the single and most telling defense offered at Nuremburg for the nightmares of Nazi Germany was to offer in evidence in support of their activities the United States Supreme Court decision--Buck vs. Bell, 1927.

IV. In the nature/nurture controversy, which has been with us in one guise or another since we commenced writing our observations on stones and leaves and wood fiber, John Calvin was on the side of "nature". "Sin", i.e., aggression, violence, greed, lust--was in the "nature of things". Divine grace (not human intelligence and technology) alone could redeem a fallen and corrupted and hell bent nature. Were he among us today I suspect he would take a lively interest in the field of ethology and socio-biology. The essential difference between Calvin's predestination theory and the assumptions undergirding socio-biology lies in our belief in the "nature of man" and his position in the universe. Is life a vagrant, wayward phantasm, drifting between empty eternities, or is life a mystery, bounded on both ends by a vast but active intelligent silence? Remove "God", and by that I only mean an intelligence greater than ours, from the universe, an intelligence to which we must answer and account, then much modern thought and activity can be explained as logical and necessary. However, it seems to me we have an irony and an anomaly here: If we remove the "Logos" from the universe does "logic" remain? And in a purely random universe, who can determine "necessity"?

V. This is indeed a treacherous area. Two great intellectual traditions generally explain Western Civilization until the four horsemen arrived. From the Greek civilization we received our sense of Cyclic Time, our respect for human dignity, but an equally powerful sense of the fragilness of man, individual and collective, before the Fates. And we received from the Greeks our sense of the dangers for mortals in the sin of "hubris", i.e., pride in one's own power and significance. For our Greek Ancestors, life was beautiful, but mysterious and full of tragedy. They lived in harmony with great joy and great grief, in appreciation and humility before constraining and overwhelming fate.

VI. From our Hebrew ancestors we received our sense of the immanence of the divine, the closeness of "God", and our sense of "history" or linear time. To the ancient Hebrews all life was sacred, divine, until mortal (human) error disfigured and desecrated it. Indeed, flesh was "holy", until sin made it unholy. And we have here one of the troubling questions of western civilization: Is "God" immanent or transcendent? Is "God" involved in human difficulties, or is "God" a remote and inscruitable power, not much concerned with the complexes and vagaries of human life on a small planet in a universe of millions of similar planets?

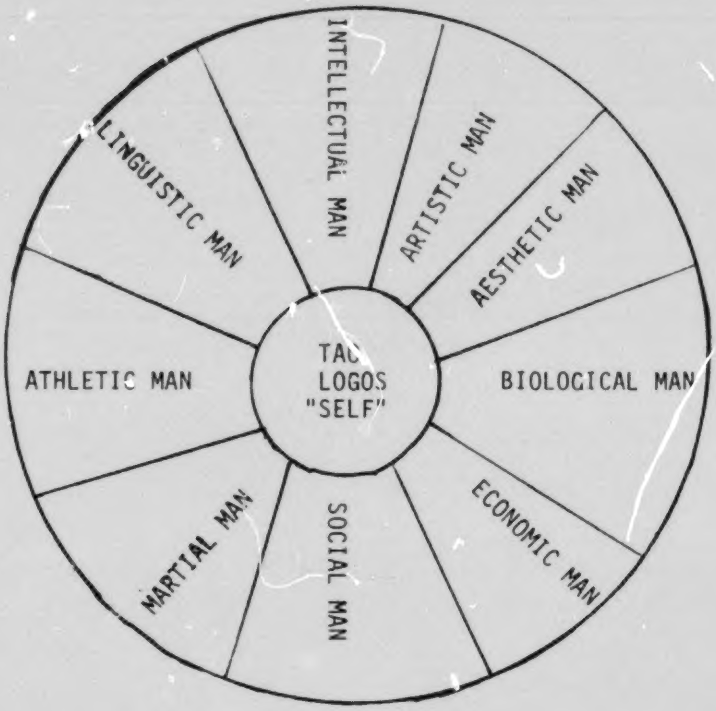
VII. Those of you who are familiar with the Hebrew tradition know that Hebrew history is the dynamic tension between the kings (melek) and the prophets (nabi). As my rabbinic teachers have explained to me, the word "king" is a bad translation, that "counsellor" comes closer to the Hebrew (and semitic) sense of "melek"--the peoples counsellor in "the way". They have also suggested to me that the word "prophet", a Greek word, would better be translated "deputed spokesman" for "the way". In the history of the Hebrew people, the King is the political/religious leader of the people, only so far as he leads the people in "the way"--doing justly, loving mercy, and walking humbly. When the King misleads the people, the nabi appears, with remarkable passion--from Elijah to Jeremiah and Ezekial--the deputed spokesmen for "the way". If you review this antagonism between the king and the nabi you will discover the kind of thing that so disturbed the nabi--all of which can be boiled down to the very human penchant for mistaking the fabricated for the created or worse, mistaking the created for the Creator. This was called "idolatry" and the most eloquent spokesman for the Hebrew sense of the sin of idolatry in our age is that recently departed Hebrew, Erich Fromm. (See *Psychoanalysis and Religion*, Chapter 5.)

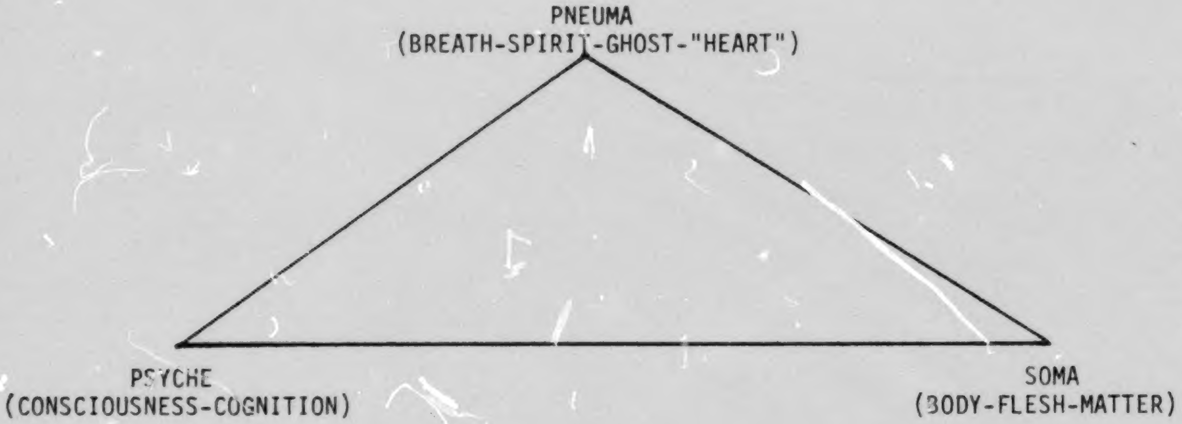
VIII. The root of John Calvin's grand thesis, I believe, is in Hebraism--an intelligence infinitely grander than ours, whose creatures we are, and to which we must one day account for our mortal choices. And this is where our deepest confusions may lie and our modern "hubris". Einstein said once that he would find the "mind of God--all the rest is detail". Any Greek would tell him that his quest, itself, was verging on hubris and that he was inviting the furies. Einstein lived to see the furies unleashed--and, still in spiritual darkness--we have prepared the stage for the ultimate fury. I have seen with my own eyes--the direlect, vacant aftermath of the furies.

The quiet prophets of our age--Thoreau, Kropotkin, Gandhi, Tolstoy, are unheaded but for a handful of patient souls. Bedazzled and mesmerized by "speed", enthralled by blinking lights and garish distractions, we do not see the ominous convergence of factors ahead. (Robert Heilbroner works with these converging factors in his excellent book *The Human Prospect.* Those of you who have read his work know that each of his projected "alternative futures" is bleak.) Nor do we notice the wretched unhappiness of many--perhaps most--of our people on spacecraft earth. Somebody told me recently that "life is what's happening to us while we are making other plans". In the Hebrew tradition, it was the function of the nabi to keep an eye on what's happening to us.

IX. In the Latin, a laboratory was a "place to work and pray"--a contraction of the words "labor" and "oratory". The earth is our laboratory, but we may have forgotten part of that earth. As well as "matter", our earth contains the "minds" and "hearts" of men and women. (There are two levels of conception, one mental, the other physical. We use the words to describe these two levels interchangeably.)

Let me focus this point with a story. I use Leslie Stephenson's little book *Seven Theories of Human Nature* in my philosophy of education classes. The seven theories presented there are: Plato, Augustine, Calvin, Marx, Freud, Lorenz and Skinner. One of my brighter students was puzzled that after reading each of the seven theories, he found himself agreeing with all of them. Working with him in his confusion, we arrived at this: We humans are a many splendored thing--we are not any one thing. If I were to chart a few dimensions of being human the chart would look like this:





GREEK THREE-DIMENSIONAL HUMAN PARADIGM

The "Logos", the TAO, the SELF are the center of the wheel--for each one of us. Marx, by singling out and treating of "economic man" as the be all and end all of human existence, mislead us.

That we are biological/chemical units, in turn, has us enthralled with this dimension of our "nature". That we are able to think, process data, cogitate, has us enthralled with this aspect of our nature. That we aggregate into groups--from the nuclear family to the nation state--has us enthralled with this aspect of our being. That we seem to be universally given to contests and combat is yet another dimension of being human. That we suffer and are confused and subject to death gives rise to still another dimension of being human--the "religious" dimension. And that we can see the stars, feel the profound silence of the heavens, and wonder, is perhaps, the most primary dimension of being human. As Einstein, the rider of the pale horse said--"The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows if not, who can no longer wonder, can no longer feel amazement, is as good as dead, a snuffed out candle."

X. There are better scientific/philosophic "counsellors" than those currently pleading the case of socio-biology, namely Jacob Bronowski (*The Ascent of Man*), Lewis Thomas (*The Lives of Cells and Medussa and the Snail*), Loren Eisley (*The Star Thrower* and *Immense Journey*), Arthur Koestler (*The Roots of Coincidence* and *The Case of the Mid-Wife Toad*), and George Wald ("*A Generation in Search of a Future*").

My strong intuition is: unless we chart a vastly different course into the future, away from the deadly course upon which we are now embarked, away from the mindless bellicosity mouthed by our candidates for public office, the next two decades will see the end of life, as we know it, on this fragile planet.

XI. In a sense, biology is theology in the Hebraic tradition, the metaphysical is manifest in the physical, the spiritual in the carnal, violence to one is violence to the other. In the deepest sense this is what is meant by Hebrew monothesism. In the great genetic river, all "forms" are subject to trans and re formation. As Lorenz says: the Grand Instructor is in nature, not apart from or "above" nature. Joseph Conrad said "If you want to see the face of nature, look at the ocean in storm." Recently I watched a remarkably interesting film of the Kalahari desert entitled "Animals are Beautiful People". Watching the film, I was reminded of Conrad's description of "nature" and thought: If you want to see the face of "God", look at the Kalahari--magnificent, mysterious, all powerful and threatening. The bushmen, the only human inhabitants of the Kalahari, are a humble, childlike people. Could we learn something from them?

XII. Karl Marx, one of the four horsemen, riding the red horse, said "Philosophers interpret the world; our business is to change it!" And there we have the tragic hubris of human nature--Prometheus anguished by human suffering, becoming Caesar in his attempt to relieve it, increasing human suffering in the process.

XIII. The deepest mystery in the universe may be "intelligence" something we humans have "named"--but have not defined. It seems that one of the functions of "intelligence" is to predict and control events, to reduce the "chance" factors in our world. In this sense, intelligence may be defined as "anti-chance". Does that make "God" the "chance" factor in the universe? The unexpected? The Mysterious? We have an anomaly here: Is there something we don't know? If we say "yes", we concede a large world of "chance". If we say "no", we are overwhelmingly arrogant--full of hubris. Is wisdom "pride in what we know" or "humility before all we don't know?" Are we really prepared to change the world? Do we know all there is to know about that world? Has our attempt to reduce the chance factors in the world decreased or increased the chance factors? Was the world of neanderthal really more hazardous than ours? Despite our windy rhetoric and our bellicose claims, is there any evidence at all that we humans know more and are in any better control of life than were our ancestors in the Nile River Valley 5,000 years ago? Or is the work of intelligence to understand? Is it possible that the more we understand, the less we care to predict or control? And what is it that we are standing under when we understand?

XIV. I would urge you to read two recently published books: *Of Men and Wolves* by Barry Lopez and *Secret Go the Wolves* by R. D. Lawrence. Let me conclude my remarks today with quotations from Lopez and Lawrence:

"It seems to me that somewhere in our history we should have attempted to answer to ourselves for all this. As I have tried to make clear, the motive for wiping out wolves (as opposed to controlling them) proceeded from misunderstandings from illusions of what constituted sport, from strident attachment to private property, from ignorance and irrational hatred. But the scope, the casual irresponsibility, and the cruelty of wolf killing is something else. I do not think it comes from some base, atavistic urge, though that may be part of it.

I THINK IT IS THAT WE SIMPLY DO NOT UNDERSTAND OUR PLACE IN THE UNIVERSE AND HAVE NOT THE COURAGE TO ADMIT IT."

(*Of Wolves and Men*, pg 196)

And from R.D. Lawrence's *Secret Go the Wolves*: "I have long concluded that humans, for all their marvelous reason and inventiveness, long ago lost contact with the real world. . . we are very clever. But what do we really know of ourselves and of the world to which we belong, the ambient so readily perceived by the so-called lesser animals?"

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________________	The Universe and Dr. Einstein

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> Teaching, the act of helping people learn, seems at times to be confined to small liberal arts colleges. Universities have not stressed exceptional teaching as criteria in professional development. Instead, emphasis is on research. Mediocracy in teaching is tolerated as a trade-off for grantsmanship. Faculty are complacent regarding teaching because the reward systems within the university have not encouraged teaching. Administrators support that which is tangible and short term. Students do not really care as long as they have a degree. And, if faculty really do care about quality teaching, they do not know what to do anyway.

Obviously, the above is intended to spark some interest in this paper, but in many instances, the message is not far from reality. Why, in a country which has historically defended the right to an education, should so little emphasis be placed on quality teaching at the University level? What has Montana State University done to help foster quality teaching?

People determine emphases. Education to the greatest extent is influenced by the public, students and professors. Learning in higher education is characterized by the acquiring of detailed knowledge on a specialized discipline. Higher education to many people is synonomous with "relevance" to future vocations and desires of students. The individuals (the public, faculty, and students) who hold the "relevent" viewpoint have contributed to the following conditions with respect to teaching and learning at universities today:

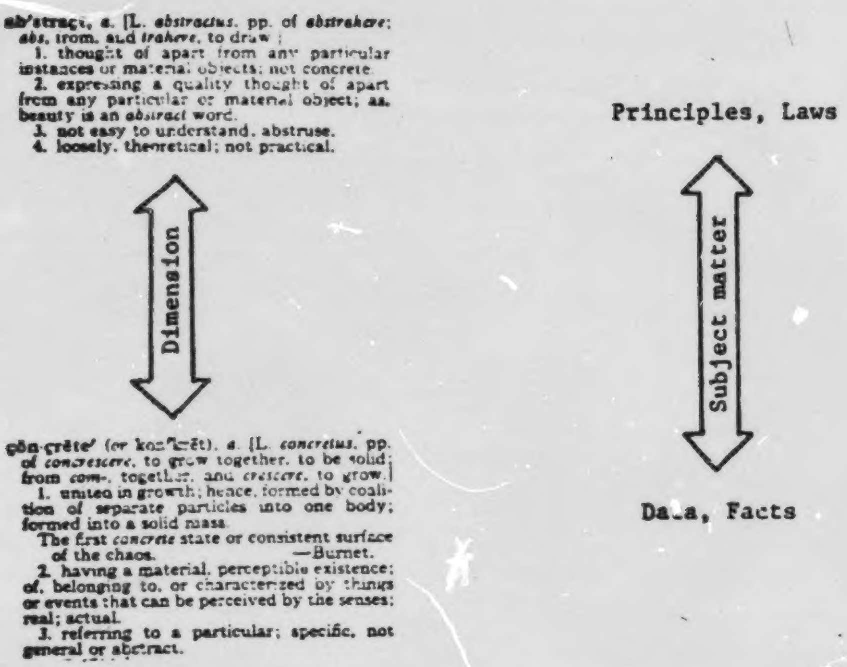
1. Teaching/Learning methods are antiquated and largely ineffective but firmly entrenched.
    a. Teaching/Learning methods are largely reflective of the "preprint age" when data (knowledge) could not be stored or transmitted mechanically.
    b. The "transmission of knowledge" teaching/learning methods used today are both inefficient relative to more advanced methods and inefficient because they have little motivational influence in the student. (Motivation is emotional.)
    c. Teaching/Learning methods have little variety or flexibility to meet the needs of individuals with various backgrounds, abilities, desires, and vocational interests.
2. Learning is a low priority time for most people on most campuses.
    a. Students have low motivation, low involvement, and low initiative relative to learning.
    b. Professors are interested in "the things that matter," not teaching.
    c. Administrators and the public are obsessed with politics (power) and economy (the budget).

3. Higher education is under pressure to produce measurable results economically.
    a. Grade inflation has removed the past measure of learning performance, as tenuous as it was.
    b. University budgets are being trimmed and are under increasing "political" influence (both from within and from the outside).
    c. Educational decisions (what is best for learning) are being made relative to economic criterion (what is cheapest). The budget is the center of activity in higher education's administration.

In short, universities are not committed to effective learning, but are committed to serving the special interests of students, faculty, and administrators. As a result, learning becomes objective and one-dimensional. Movement occurs from concrete to abstract as shown in Figure 1.

A one-dimensional learning schema, however, does not prepare an individual to deal with a rapidly changing future which needs to consider man as an emotional as well as technologically adept being. A two-dimensional framework, however, as shown in Figure 2 can provide for such learning. This view of learning is more complex relative to teaching and learning because of the following:

1. Some types of learning (Types II, III, IV) are not relevant to the immediate job prospects of the learner. (The value of these types of learning is not easily recognized.)
2. Some types of learning (Types II, III, and IV) are not an individual process.
3. Some types of learning (Types II, III, and IV) are difficult and require a great deal of time and effort. (Emotions may be needed to motivate the learner.)



ab'stract, *a.* [L. *abstractus*, pp. of *abstrahere*; *abs*, from, and *trahere*, to draw.]
1. thought of apart from any particular instances or material objects; not concrete.
2. expressing a quality thought of apart from any particular or material object; as, beauty is an *abstract* word.
3. not easy to understand, abstruse.
4. loosely, theoretical; not practical.

cŏn·crēte' (or kon'krēt), *a.* [L. *concretus*, pp. of *concrescere*, to grow together, to be solid; from *com-*, together, and *crescere*, to grow.]
1. united in growth; hence, formed by coalition of separate particles into one body; formed into a solid mass.

> The first *concrete* state or consistent surface of the chaos. —Burnet.

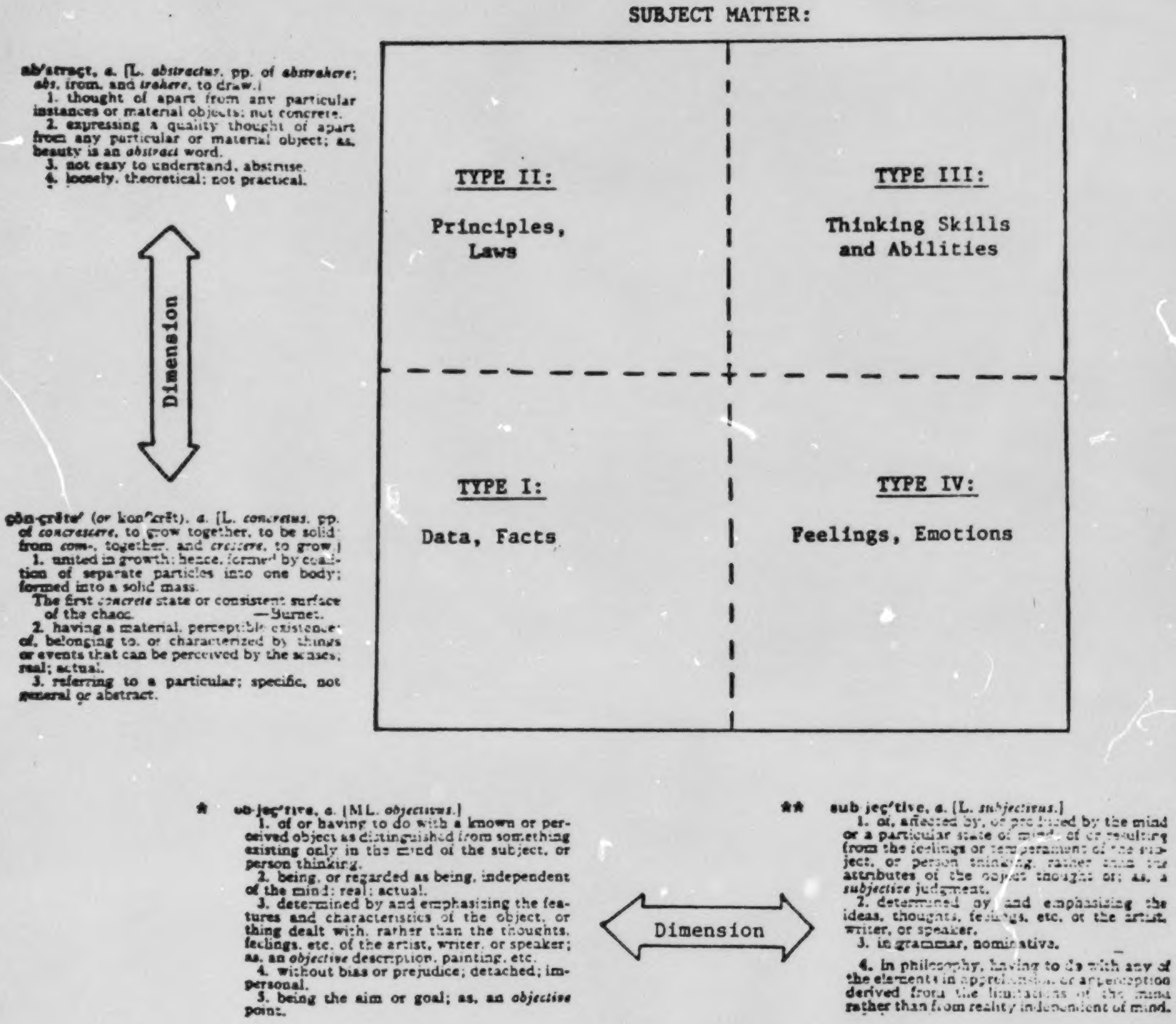
2. having a material, perceptible existence; of, belonging to, or characterized by things or events that can be perceived by the senses; real; actual.
3. referring to a particular; specific, not general or abstract.

The one-dimension view of learning is in the objective domain:

ob·jec'tive, *a.* [ML. *objectivus*.]
1. of or having to do with a known or perceived object as distinguished from something existing only in the mind of the subject, or person thinking.
2. being, or regarded as being, independent of the mind; real; actual.
3. determined by and emphasizing the features and characteristics of the object, or thing dealt with, rather than the thoughts, feelings, etc. of the artist, writer, or speaker; as, an *objective* description, painting, etc.
4. without bias or prejudice; detached; impersonal.
5. being the aim or goal; as, an *objective* point.

Note: Objective learning knowledge is presumed to be found through the scientific method.

Figure 1 A one-dimension view of learning.[1]



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4. without bias or prejudice; detached; impersonal.
5. being the aim or goal; as, an *objective* point.

** **sub-jec'tive**, *a.* [L. *subjectivus*.]
1. of, affected by, or produced by the mind or a particular state of mind; of or resulting from the feelings or temperament of the subject, or person thinking, rather than the attributes of the object thought of; as, a *subjective* judgment.
2. determined by and emphasizing the ideas, thoughts, feelings, etc. of the artist, writer, or speaker.
3. in grammar, nominative.
4. in philosophy, having to do with any of the elements in apprehension or apperception derived from the limitations of the mind rather than from reality independent of mind.

* Substitute if you wish: rational, left brain, scientific linear
** Substitute if you wish: personal, right brain, intuitive, holistic

Figure 2 A two-dimension view of learning.

4. Some types of learning (Types III and IV) are an emotional and personal process.
5. Some types of learning (Types III and IV) involve a repetitive sequence of action → assessment → correction, action → assessment → correction, etc.
6. For some types of learning (Type III), effort, not correctness, should be rewarded. (A person must make mistakes in order to grow.)
7. For some types of learning (Types III and IV), the measurement of learning must be done by measuring changes in behavior. This often requires subtle, personal, and intensive assessment of the learner. (This type of assessment is difficult.)

The two-dimension view of learning shows that the teaching/learning process is too complex to be effectively handled by simplistic methods or uncommitted faculty and students. A commitment to excellence is required by all concerned in order to overcome the difficulties encountered in this multi-dimensioned teaching/learning process.

Montana State University has made a commitment to quality teaching. The Teaching/Learning Committee (T/LC) of Montana State University has followed a process and philosophy similar to that described for faculty development programs in small liberal arts colleges as cited in Institutional Renewal Through the Improvement of Teaching: New Directions for Higher Education. Commonalities of effective faculty development programs seem to exist.

A number of key ingredients seem to be necessary for quality teaching. One of the first is Administrative Support. M.S.U. is fortunate to have an Academic Vice President who is committed to teaching excellence and is willing to provide funds for that endeavor. Dollars are needed to run most instructional development programs--dollars for outside resources and dollars to give faculty time for improving their teaching/learning activities. Administrative support is also needed to "legitimize" an instructional development program.

A second ingredient is Faculty Ownership. At Montana State University, we have resisted hiring an instructional developer because such "outsiders" have difficulty being accepted by faculty members who resent educational experts. Therefore, having a faculty-based instructional development program is important to the success of the program.

Avoidance of Personnel "Burnout" is the third ingredient. This is accomplished a number of ways. For the T/LC, one way is by providing release time for the head of the Committee and also by rotating membership so that one-third of the committee is replaced by other faculty each year. Faculty involved in changing teaching styles are also encouraged to help others yet only committed to the T/LC for contracted grant services.

A fourth important aspect of the faculty development at M.S.U. is the personal Reward of individuals who have successfully obtained grants from the T/LC. These individuals are provided with release time and funds to conduct work related to improvement of instruction. Grants are competitive and in some instances, the awarding of a grant may have bearing on promotion for an individual.

A Self-Actualized Faculty is a fifth ingredient. Carl Rogers shows clearly the positive effect of a self-actualized person.[2] In order to have such self-actualized people, at Montana State University the Teaching/Learning Committee is composed of faculty volunteers. In addition, the Academic Vice President has trusted that committee to initiate, plan, execute, and evaluate the campus's instructional development activities. This has led to a self-actualized group of individuals who have the enthusiasm and energy to operate a dynamic instructional development program. Trust is the key to the administration of positive programs.[3]

A sixth facet of instructional development is a Positive Outlook. In order to overcome the negative feelings most faculty have about instructional development, a successful instructional program must exhibit positive characteristics. This can be accomplished through a change in viewpoint from the problem-solving mode to a maximum-opportunity mode. Problem solving is essentially linear and negative as shown in Figure 3.

Figure 4 shows the maximum-opportunity mode. The maximum-opportunity growth model is positive (assesses opportunities); emphasizes strengths, planning, and creativity; and is synergistic. In short, the maximum-opportunity growth model is positive and self-actualizes people. The T/LC has adopted such a model and has been able to overcome many of the frustrations which occur when there is little commitment beyond a short period of time.

Another, seventh, aspect of a successful instructional development program, is an ability to Change. Change may occur in a number of ways yet the change involves personal and institution focus and must not be revolutionary. The T/LC has by no means been revolutionary. The program and process has evolved slowly and with a commitment to personal faculty needs. Specific changes have occurred in teaching strategies for faculty, and 104 individuals (1/6 of all faculty on campus) received support through a variety of projects funded by the T/LC.

Positive change does not occur unless there is support to help

Steps in Problem Solving:

1. Identify the Problem: If no problem or the problem not solvable, then stop.
2. Identify Alternatives:
3. Analyze Alternatives:
4. Action:
5. Evaluate Results: If problem no longer exists, then stop.

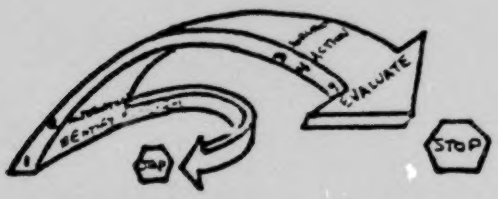

Figure 3 Problem solving.

Steps in the Maximum Opportunity Growth Model:

1. Opportunity Assessment: Including interests, possible activities, strengths and weaknesses, resources, and constraints.
2. Plan/Design: Goals and objectives, an action plan, an evaluation system.
3. Implement Action:
4. Evaluation: Relative to opportunities and goals.
5. Return to Step 1.:

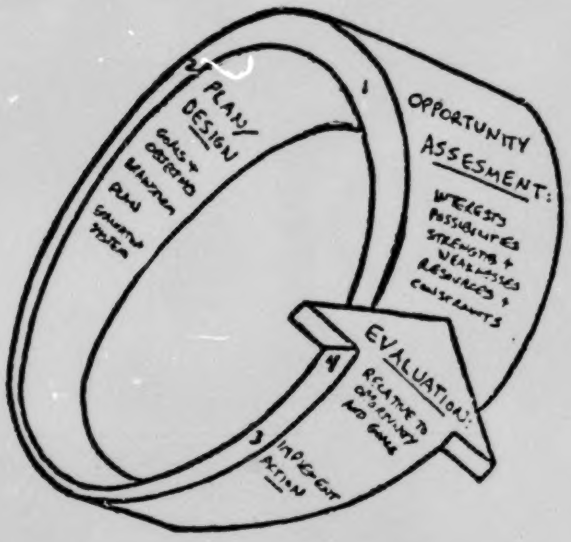

Figure 4 The maximum-opportunity growth model.

professors develop skills. From February 1979 to September 1980, the T/LC supported the following activities:

1. Teaching/Learning Committee Programs - 1979 and 1980

   A. CAUT (College and University Teaching Project):

   Through Vice President for Academic Affairs Stuart Knapp's contract, six MSU faculty were invited to attend the CAUT workshop at Oregon State University in June of 1979. The three week workshop included intensive sessions on Instructional Design, Feedback Lecture, the Personalized System of Instruction, Audio-Tutorial, and Guided Design. The reaction of the six participants from MSU was enthusiastic.

   B. Teaching Retreat - 1979

   During the week of July 9, 1979, a Teaching Retreat directed by Dr. Gerry Wheeler of Temple University, Philadelphia, PA. was attended by 24 MSU faculty. The Retreat included sessions on Perceptions and Performances, Wait-time, Computer Assisted Instruction, Funding Your Idea, Grantsmanship, Ideas on Alternatives to Teaching, Micro-Teaching, Student Evaluations, the Feedback Lecture, Getting Students to Write Better, Personalized System of Instruction, Audio-Tutorial, Influencing Student Study Skills, Guided Design, Learning Levels, Readability Levels, Testing Your Students, Questioning, Teaching Indians, Advising Information, and Teacher Burn-out. As stated by the Director, the Retreat accomplished the three major goals of (1) "signaling" that the new MSU administration does support good teaching efforts, (2) giving faculty members a chance to share and discuss problems with colleagues, and (3) giving faculty a glimpse of some teaching possibilities and a way to pursue them.

C. Instructional Development Grants:

In three rounds of applications and awards (October, 1979; January, 1980; and April, 1980) $56,085 of grants were awarded to 41 faculty in response to requests for over $375,000. Faculty reports of their grant activities will be available from the Teaching/Learning Committee later this fall.

D. Workshops and Forums:

The following is a list of workshops and forums supported by the Teaching/Learning Committee in the last year and one-half.

"Alternative Teaching Methods", University Forum, April 11, 1979

"Guided Design", University Forum, April 12, 1979

"Faculty Evaluation", Home Economics Workshop, September 13, 1979

"Alternative Teaching Methods", College of Agriculture Workshop, September 14, 1979

"Faculty Concern for Student Writing Problems", University Forum, November 28, 1979

"Alternative Teaching Methods", School of Business Workshop, January 28, 1979

"Designing and Evaluating Writing Assignments", University Workshop, February 23, 1980

"New Instructional Technology in Higher Education", University Forum, February 27, 1980

"Evaluating Faculty Teaching", University Forum, April 17-18, 1980

"Improving Instruction: Theory, Technology and Human Element", Workshop at Eastern Montana College, April 28-29, 1980

"College Teaching and the Development of Reasoning", University Workshop, May 9-10, 1980

E. Learning Center:

In response to expressed needs of the faculty, the Teaching/Learning Committee recommended to Vice President Stuart Knapp that a learning center with various audio and visual equipment be funded and located in the Library. During the 1980-81 academic year, the Committee hopes to have the learning center operational.

F. Teaching/Learning Summer Workshop - 1980

For four weeks from July 21st through August 15th, 21 MSU faculty participated in the Teaching/Learning Summer Workshop. The sessions included Sharing of Teaching Experiences, Readings Discussion, Piaget Demonstrations, The Instructional Design Process, Application of the Design Plan, Lecturing, Films, The Morris Massey Tape on Values, Piaget, Lecture Methods, Wait-Time, At, PSI, Feedback Lecture, Inquiry Based Education, Computer Assisted Instruction, Guided Design, Criterion-Based Grading, Getting Feedback, Piaget Films, Contract Learning, Micro-Teaching, Guided Design Sharing, and Sharing of Teaching Improvement Plans. A final report on the Workshop will be completed later this year.

The evoluation of the Faculty Development program dictates that tangible skill activities which are easily assessed and visable come first. Much of the grant funding has gone to individuals who wished to use instructional technology. As the program matures, the enthusiasm generated by individuals should lead into assessment of curriculum as well. The Committee is composed of individuals from all colleges on campus. A credibility is established and lines of communication are opening between colleges because of the work of this committee. This is only possible

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The evoluation of the Faculty Development program dictates that tangible skill activities which are easily assessed and visable come first. Much of the grant funding has gone to individuals who wished to use instructional technology. As the program matures, the enthusiasm generated by individuals should lead into assessment of curriculum as well. The Committee is composed of individuals from all colleges on campus. A credibility is established and lines of communication are opening between colleges because of the work of this committee. This is only possible because of one final ingredient, Integrity. Integrity encompasses soundness and completeness. Insincerity or waivering commitment are easily discerned by faculty. Therefore, instructional development funds must be used to sincerely improve learning. Budgets must reflect the soundness of the program. Also, a broad view of learning and an in-depth view of the humans who are trying to learn must be determined in order to provide a complete program.

Instructional development is working at M.S.U. and the key to success is the commitment to teaching which faculty have expressed and the administrative support given to the Teaching/Learning Committee. The T/LC has attempted and continues to focus attention toward intrinsic and extrinsic rewards for teaching. The committee has undergone its first two years of assisting faculty. Evaluation of the program has involved formal and informal procedures. Also, the T/LC is placing a special emphasis on evaluation of teaching in order to provide a sound basis within the University reward systems.

FOOTNOTES:

[1] The dictionary definitions in Exhibits D and E are from Webster's New Twentieth Century Dictionary, 2nd Edition, World Publishing Co., 1958.

[2] Carl Rogers, Freedom to Learn.

[3] Carl Rogers, Freedom to Learn, pp. 211-219.

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EMPLOYING THE ROLE OF THE PUBLIC SCHOOL SUPERINTENDENCY IN THE PREDICTION OF EDUCATIONAL TRENDS

by

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Introduction

General public education is continually under close and critical scrutiny, not only by the public at large, but also by the educational establishment itself. As a result, public school divisions are constantly planning and effecting modifications in their various curricula to meet the salient and positive aspects of such criticism.

School administrators and supervisors, educational consultants and professors, teachers, students, and the lay public are all bombarded by new and old information concerning "w" educational materials, "x" teaching approach, "y" administrative management scheme, or "z" educational curriculum. Educators and the lay public alike are demanding, and getting, many desirable and needed changes in education as a direct result of this generalized input. Unfortunately, in too many cases, change is implemented largely for the perceived attractiveness of some new or different educational approach or program without much regard or consideration for the parameters of the context in which the modification will operate.

A few public school divisions are recognizing the problem and attempting to resolve it through utilization of various forms of futures projections. Procedures involving the application of operation research techniques and various polling procedures such as the Delphi have been attempted with limited degrees of success. Most of these results have been rather vague because of a basic difficulty inherent within the instrumentation employed. Specifically, the Delphi and other similar procedures, as presently construed, view reality as a static entity. The interactions obtaining among competing educational philosophies, larger cultural trends, technological advances, shifting social mores, societal economic fluctuations, and general political changes are largely ignored. What is needed in order to overcome this basic difficulty is a method that will permit educators to project futures in education by enabling them to consider the interactions enumerated above.

Purpose of the Paper

The primary purpose of this paper is to suggest a procedure whereby superintendents of public instruction can predict educational futures in generic administrative matters in such a fashion as to permit a consideration of the dynamic interactions of the cultural variables listed in the preceding. The secondary purpose of this paper is to illustrate this procedure by applying it to an educational area. Specifically, the three most viable alternative futures with regard to the status of the educational administrative structure from the public school superintendents' perspective are derived and displayed through brief narrative schematics.

The Problem

If a superintendent desires to take a predictive stance with regard to the most probable educational futures; his first step is to delimit the projecting or forecast to his specific administrative role and to a time frame that is compatible with his professional life expectancy. This is necessary in order to reach two essential objectives: (1) To analyze the spectrum of alternative futures that are of concern to him (need relevancy), and (2) once the spectrum has been identified to accept a future and act as though it is indeed what will materialize.

In order to meet these objectives this paper was developed by undertaking a comprehensive analysis and subsequent synthesis of the superintendents' administrative and managerial roles through an intensive study of both actual and preferred role descriptions through an exhaustive review of the relevant literature and then applying the "FAR" method. Since the literature revealed the average professional life service span of the public school superintendent to be twenty-five years, the year 2005 A.D. was chosen as the boundary predictive mark.

The "FAR" Procedure

The Field Anomaly Relaxation (FAR) method was initially developed by Johnson Research Associates (now Patterns and Systems International) in the early 1960s. The concepts analyzing the varient of the FAR method used in this paper was generated by Patterns & Systems International during its work with the Educational Policy Research Center of Stanford Research Institute.

The FAR procedure is predicated on Kurt Lewin's field theory. Its gestaltian concepts comprise a holistic parallel to relaxation methods of topology and game theory wherein discrepencies between probable solutions and status equations are resolved to provide enhanced probable solutions. According to Russel Rhyne, the FAR procedure is both synthetic and analytic in nature and may be viewed as a cyclic entity comprised of four developmental sections: (1) generation of an overall future perspective; (2) development of a taxonomy of sectors and factors; (3) the display of the resultant taxonomy in graphic form; and (4) the derivation of alternative futures.

Application of "FAR" Procedure Concepts

Application of the "FAR" method yielded an overall future pattern comprised of sectors corresponding to the more generic educational administrative elements found in an intensive literature review of superintendents' role descriptions. They were: (1) administrative and supervisory services; (2) building and finance; (3) curriculum offerings; (4) federal-state-local relationships; (5) instructional organization and techniques; (6) local boards of education; (7) personnel and professional relationships; and (8) teacher education.

During the analysis an attempt was made to emphasize the qualitative aspects of the various sectors identified. This was done to insure that each sector received equal treatment since there was no certainty as to which sectors (or sector/factor matrix) would emerge as the primary variable in the futures prediction.

The second step or section involved the identification and description of factors which purported to describe various alternatives believed to be available in each sector. The factors were identified with an eye to orthagonality so that the end product would yield a prime factor i.e., a single factor that would describe the totality of conditions inherent within a given sector. In order to expedite a rendering of the alternative futures in quantitative as well as qualitative terms in graphic form, a symbolic notation was devised for each of the sectors and factors.

The sectors with their derivative factors are displayed in Table I.

TABLE I

The Educational Administrative Structure by the year 2005 A.D.: The Public School Superintendent's Perspective-Sector and Factor Derivatives

Sector A: Administrative and Supervisory Services

Factors A^1- Adding more subject area specialists as supervisors

A^2- Employing a home-school coordinator for social services for each school

A^3- Providing full time teachers of physical education, art, and music for each school

A^4- Employing a full time director of in-service education

A^5- Staffing a guidance couselor for each elementary school

A^6- Insuring all principals and supervisors 12 month employment

A^7- Insuring a ratio of one associate superintendent for every 100 professionals

A^8- Emphasizing management skills rather than professional skills in in educational leaders

A^9- Acting as a liaison between local business firms to aid in the retraining of jobless adults in accord with local needs

A^{10}- Stressing the superintendent's role as institutional leader rather than administrator

Sector B: Building and Finance

Factors B^1- Establishing fiscal independence for all school divisions

B^2- Expanding after-school use of buildings by the public

B^3- Instituting planning of school buildings by school personnel

B^4- Promoting the acceptance of innovative building designs

B^5- Obtaining educational monies from sources other than local real property bases

B^6- Shifting from line item to zero line or similar budget plans

B^7- Upgrading custodial personnel to quasi-professional status

B^8- Centralizing food preparation and distribution

B^9- Sharing school facilities on an inter-system basis

B^{10}- Establishing large educational complexes, housing grades nursery through the doctorate

Sector C: Curriculum Offerings

Factors C^1- Incorporating sex education as a part of the elementary curriculum

C^2- De-emphasizing art, music, and physical education in order to emphasize the basic subjects

C^3- Adding the teaching of Bible as literature in all elementary and secondary schools

C^4- Promoting the adoption of a uniform U.S. curriculum

C^5- Establishing day care and nursery level publically funded educational programs

C^6- Modifying the curriculum for special local needs even though such action would curtail basic curriculum offerings

C^7- Establishing special career education secondary schools

C^8- Basing local educational programs on local needs rather than state requirements

C^9- Expanding the role of state departments of education in the role of coordinating local district research activities

C^{10}- Centering responsibility for teacher certification in the local school system

Sector D: Federal-State-Local Relationship

Factors D^1- Increasing federal dominance

D^2- Increasing overall state control

D^3- Abolition of state departments of education

D^4- Establishing a nation wide uniform curriculum under federal control

D^5- Total de-emphasis with regard to federal intervention in education

D^6- Increasing local school board power in establishing the local curriculum

D^7- Creation of local school boards and state board of education panel to assure educational program uniformity

D^8- Mill equalization for education at the federal level to ensure equal per pupil expenditures

D^9- Mill equalization for education at the state level to ensure equal per pupil expenditures

D^{10}- Total decentralization of educational program provisions with a concomitant movement to free schools

Sector E: Instructional Organization and Techniques

Factors E^1- Installing the non-graded organizational pattern in all elementary schools

E^2- Abolishing chronological age as the primary criterion for formal school admission

E^3- Promoting the rapid expansion of team teaching

E^4- Increasing the emphasis on programmed and CAI with a concomitant decrease on conventional instruction

E^5- Increasing lay and parental participation in the instructional program

E^6- Intensifying the practice of homogeneous grouping

E^7- Expanding the practice of mainstreaming

E^8- Enlarging and emphasizing the formal testing program while diminishing the informal program

E^{9}- Emphasizing an academic course of study for all

E^{10}- Substituting trained para-professionals for certified teachers at a ratio of 3:1 when appropriate

Sector F: Local Boards of Education

Factors F^{1}- Providing for the popular election of all local school board members

F^{2}- Establishing minimum educational qualifications (BA or BS) for all board members

F^{3}- Structuring school board membership in a manner to insure that all socio-economic strata are represented

F^{4}- Restricting school board membership to property owners

F^{5}- Restricting school board membership to parents of school aged children

F^{6}- Providing generous salaries to school board members

F^{7}- Including the president of the LEA or teacher union as a school board member

F^{8}- Restricting election of school board membership to professional educators

F^{9}- Providing for objective, periodic, and outside professional educator evaluation of school board policies

F^{10}- Instituting an intensive orientation program for new school board members

Sector G: Personnel and Professional Relationships

Factors G^{1}- Granting salary increments solely on the basis of merit

G^{2}- Holding teachers strictly accountable with respect to the quality of their educational product

G^{3}- Abolishing tenure in favor of the continuing contract

G^{4}- Encouraging the rapid development of teacher unions

G^{5}- Expecting all professional employees to belong to the NEA

G^{6}- Granting greater autonomy to the teaching staff with regard to the genesis and maintenance of the instructional program

G^{7}- Delegating sole authority to principals for the hiring, retention, and release of teachers

G^{8}- Accepting as a basic policy, professional negotiations between the school board and the LEA concerning all educational matters

G^{9}- Emphasizing the role of professional educators as community leaders

G^{10}- Recommending that school boards deal more authoritatively with student and teacher militancy

Sector H: Teacher Education

Factors H^{1}- Insisting that teacher training institutions extend the student teaching period to one full academic year

H^{2}- Suggesting that teacher training institutions provide a three subject major instead of methods courses in their elementary education programs

H^{3}- Extensively involving public school personnel in on-campus teacher education programs

H^{4}- Insisting on a thorough, comprensive, and uniform examination as a requirement for teacher employment

H^{5}- Providing teachers with extra compensation for participation in extra-curricular activities and after-school and summer in-service programs

H^{6}- Emphasizing the conducting of planned and controlled research studies in local schools instead of action research

H^{7}- Providing sabbatical leaves every five years to all professional personnel for sound professional development programs

H^{8}- Contracting with outside educational consultants on a period and continuing basis

H^{9}- Insisting on the periodic reassignment of elementary teachers from one grade to another

H^{10}- Allowing professional personnel to structure their own teaching and leave schedules within appropriate parameters

The third section or step consisted of an analysis of the sector-factor matrix displayed in Table I with the elimination of least-fit factors and factor pairs as the goal. The basic objective was to choose the one factor from each sector which best met two primary criteria: (1) it must appear to be the most plausable; and (2) it must reflect credible antecedents (that is, have an historical past and present).

The last step or section dealt with the physical arranging of factors from each sector into an expanded pictorial matrix from which specific futures could be inferred. The resultant atrices as prose narratives, were used to revise the overall perspective taken in section one and thus the cycle continued. It is a process of continuous refinement of possible alternative futures which always maintains an internal consistency.

The "FAR" Derived Future Pictorial Matrices

For purposes of illustration of the "FAR" method application to the problem at hand, (the status of the educational administrative structure by the year 2005 A.D. from the public school superintendents' perspective), three of the most likely occuring alternative futures are presented in symbolic language in Table II, and then described through expansion into brief narrative schematics.

TABLE II

Equations for Three Alternative Educational Administrative Structural Futures by the Year 2005 A.D.

Future Pictorial Matrix	Alternative Educational Administrative Structural Future Equations
One	A^2, B^{10}, C^5, D^1, E^1, F^3, G^4, H^5
Two	A^1, B^1, C^2, D^2, E^9, F^8, G^2, H^2
Three	A^3, B^3, C^6, D^6, E^2, F^1, G^6, H^{10}

Future Pictorial Matrix One: Welfare Based Educational Administrative Structure

This alternative future, unfortunately, appears to be a probable one. This forecast yields a portrait of increasing federal and state support and dominance of the educational administrative structure. While apparently beneficial, the individual educator becomes much less significant in terms of personal autonomy and uniqueness. The primary outcome of such a condition would be one of a gradual reduction of individual creativity and initiative thereby driving the educational establishment into somnolence, apathy, and general impotence.

Future Pictorial Matrix Two: Academic Elitist Educational Administrative Structure

This future alternative also appears to be a quite plausable one. This matrix reflects a state wherein the traditional academic curriculum is enhanced and refined to the point where only the highly academically talented have opportunities for success. This alternative represents not so much a transformation, as an evaluation and elevation, perhaps a veneration, of the status quo as it relates to the basic education movement. Other implications of this alternative include a mechanistic and rigid approach in terms of professional relationships, subject matter content, educational methodologies, and program evaluation. It is readily apparent that this future would lead to the creation and maintenance of an educational system dedicated to the production of an academic elitist group at the expense of a considerable segment of the general population.

Future Pictorial Matrix Three:
Humanistically Oriented Educational Administrative Structure

This alternative, the most attractive of the three identified, mirrors an image sequence wherein humanistic values form the underlying base of the educational administrative structure. This future is predicated on a renewed emphasis in the belief of the intrinsic worth of the individual as a uniquely contributing member of society. This future reflects a basic commitment to the liberal values characteristic of the higher strivings of mankind. In such an alternative, the educator is prized and respected for his professional abilities and skills as they relate to curriculum development, management, maintenance, and modification through evaluation. There is a concerted effort to balance the instructional offerings among the cognitive, psychomotor, and the aesthetic so that all persons may be appropriately served.

Futures Predictions and the Superintendency

It is emphasized that the foregoing represents the qualitative aspects of futures predictions within a very narrow area. Much work remains in terms of the analysis of the public school superintendents' administrative role, both qualitatively and quantitatively. Experimental techniques should be developed and refined as these pertain to various polling devices and questionaires such as the Delphi with the primary objective of generating such instruments utilizing specific conditions operating within structured contexts. Such a patterning would provide the data necessary to control the impacting and interaction of various exogenous and endogeneous intervening variables.

Once instrumentation reflecting these criteria are utilized, futures predictions derived from polling devices can be predicated on dynamic interactions of significant variables rather than on a static and frozen segment of input that for all practical purposes, is already ancient history.

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EDUCATION AND ECONOMICS: A LOOK AT THE 80'S

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To look ahead into the 1980's and to develop any rational economic scenario and its potential impact on education is, at best, a hazardous enterprise and at the extreme edge, a form of organized witchcraft. Nevertheless, most of us as we toil over our short and long range plans involving such matters as budget requests, staffing, facilities, enrollment trends and curricular or program developments, are required to engage substantially in this very projective enterprise albeit with some degree of misgiving or sense of futility. The very fact remains that economic forecasting suffers from the same problem most social science research faces: a battery of constantly changing variables floating on a sea of interpretive data with the whole structure being subject to an unpredictable massive eruption when the old favorite the "unanticipated event" surfaces. Sudden military actions, political or economic policy decisions of substantial magnitude or other such dramatic events can play a major role in shaping our economic future.

To further complicate the economic forecaster's task, the forecasting role has no shortage of experts, all with researched and documented positions, and normally well armed to do policy battle at the slightest motivation. Thus, the economic forecaster can readily find sympathy with the public school teacher's universal lament: "my district is filled with parents and taxpayers who are convinced they know more about the field of education, learning theory and discipline than I do." An interesting example of the impact of a similar "shared expertise" in the business field appeared recently when Ford Motor Company fired one of its top corporate economists for reaching a tariff conclusion which management failed to perceive in the same light:

> Mr. Niskanen's subsequent dismissal, he suggests, demonstrates a disturbing occupational hazard for business economists. "In contrast with their attitudes toward lawyers and engineers, (whose expertise is readily accepted), business managers are quick...to override the judgment of economists on economic matters," Mr. Niskanen says. "Basically, every senior manager and board member of Ford thinks of himself as an economist, as having a democratic right to make his own judgment about economic phenomena".[1]

Do we despair? Of course not. Plans for the future still must be developed. Policies to ameliorate conditions or to meet projections must be developed and frequently implemented. Actions are constantly taken by all sorts of legislative and administrative bodies based on future expectations utilizing such data as is available as a guide. It is also worth at least mentioning that projecting future events and directions is an interesting and stimulating activity for it is an integral part of our modern world.

So with these caveats in mind, let us move forward and attempt to examine certain selected data and from this, attempt to shape some possible or probable scenarios for economics and education in the 1980's.

Indeed, the period following World War II up almost to the present time were most generous to public elementary and secondary education and to higher education including the university level. Enrollments and resources expanded rapidly and the race to secure ample facilities and faculties to accomplish the required and elective instruction seemed unending. Some even labeled this period "The Golden Age of Education."

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[1] Simison, Robert L., "Ford Fires an Economist," The Wall Street Journal, July 30, 1980, p. 18.

Subsequent events and available data now suggest that the 1980's may well be a period characterized by turbulence and challenge for those in the educational arena. A substantial decline in birth rates combined with a persistent increase in the inflation rate, along with shifting political priorities have combined to bring us the opening salvos of a potentially vicious struggle for the limited resources required to maintain educational services and instructional quality. Clearly, the 1980's will be a period when educational innovation, imagination and effective leadership will be premium attributes. Such challenges as unfold unsolvable in the 80's should be viewed positively by us and not as a series of debilitating events. If the American spirit and the American character has any single premium characteristic, it is the ability to respond to difficult challenges that, at first, appear insurmountable. The 1980's may well offer us once again such a theatre and we should not doubt that as a nation we will respond in our characteristic style of dedicated team work when faced with substantial tests.

The central thesis of this paper is that one or more major tests is a reasonable probability, having the effect of testing our economic foundation which, in turn, may be expected to severely impact all of our educational institutions and programs.

To understand the potential forces which might be unleashed in the future, we need to review the status of our national treasury. One of the great abiding strengths of our nation over the past four decades has been a national economy which has delivered a standard of living unparalled in human history. We should note that until World War II, the U.S. had a relatively modest national debt load and that deficit financing was both irregular and, by historic standards, modest. Of course, the war changed this as did subsequent events, including the Korean War, the Vietnam War and the programs spawned by the Great Society from the late 60's to the present time. In good times and in bad, the nation has moved irregularly upward with a substantial increment added when we attempted to carry the cost of the Vietnam War and expanded social programs without adequate revenue provisions.

In a provocative article appearing in Fortune magazine this past month, Robert Lubar makes the following point:

> Consider these comparisons: During the 20 years from 1947 to 1966, the budget was in surplus seven times and in deficit 13 times; the cumulative net deficit over the period amounted to $58 billion. In the 13 years since then, there has been only one surplus (in fiscal 1969), and the cumulative deficit has totaled $349 billion.... [2]

Although there is a wide latitude of opinion among respected economists as to whether or not these growing deficits are contributing to our increased and pervasive difficulties with inflation, the grave danger of the destructive powers of inflation are such that close scrutiny and attention to the federal deficit and personal debt picture has become a national imperative. Economic history has documented several compelling examples of what can happen to a nation if inflation is permitted to expand beyond policy control. For the purposes of this paper, the writer accepts the thesis that there exists at least a contributory correlation between accumulative debt and inflation.

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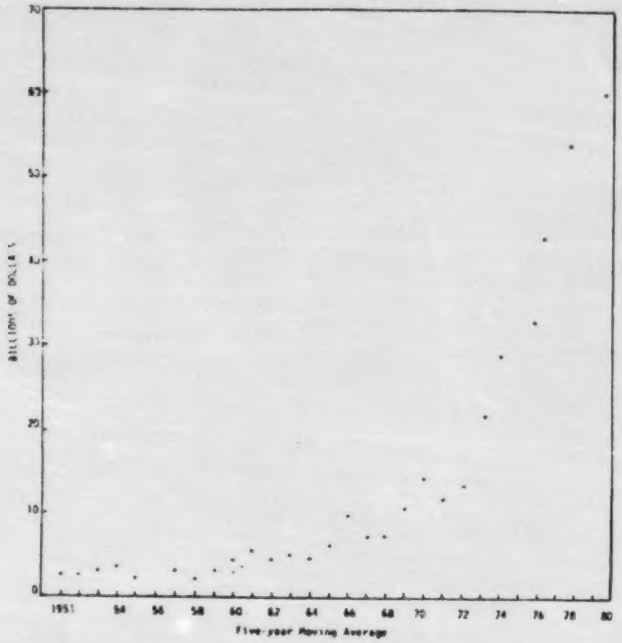
[2] Lubar, Robert, "Making Democracy Less Inflation-Prone", Fortune, September 22, 1980, p. 81.

Let us examine Table 1 to see how our Federal deficit is expanding; this same data being reflected in the Lubar article:

TABLE 1
U.S. FEDERAL DEFICITS 1951-80



Source Federal Reserve Data

A brief commentary on our immediate current posture is in order. Early in 1980, we experienced a rapid burst of inflation in the U.S., reaching above 14% and even 18% on an annualized, compounded basis. Great concern and even some fear was expressed by the public and the media, resulting in Congressional Representatives and the President rededicating themselves to develop a balanced budget which was then in the process of formulation. However, with the arrival of the summer months, the inflation rate receded somewhat along with a lowering of record high interest rates, and the Congressional and administrative budget resolve followed suit. Politicians of both major parties spoke openly of their need to meet "political realities." In other words, the demands of special interest groups would precede other priorities. Later budget figures as developed, reflected a deficit of some fourteen billion dollars, but now this deficit has become a minimum level, with a more realistic expectation in the 30-60 billion dollar range, thus continuing our historical trend in the current fiscal year. This expanded figure may not even fully reflect current and widening interest rates which may have a severe impact on the cost of servicing the federal debt. Debt service charges have the potential for contributing to even greater future deficits.

Table 2 portrays the cumulative situation vis a vis our national overburden of debt. (See Table 2 on page 7)

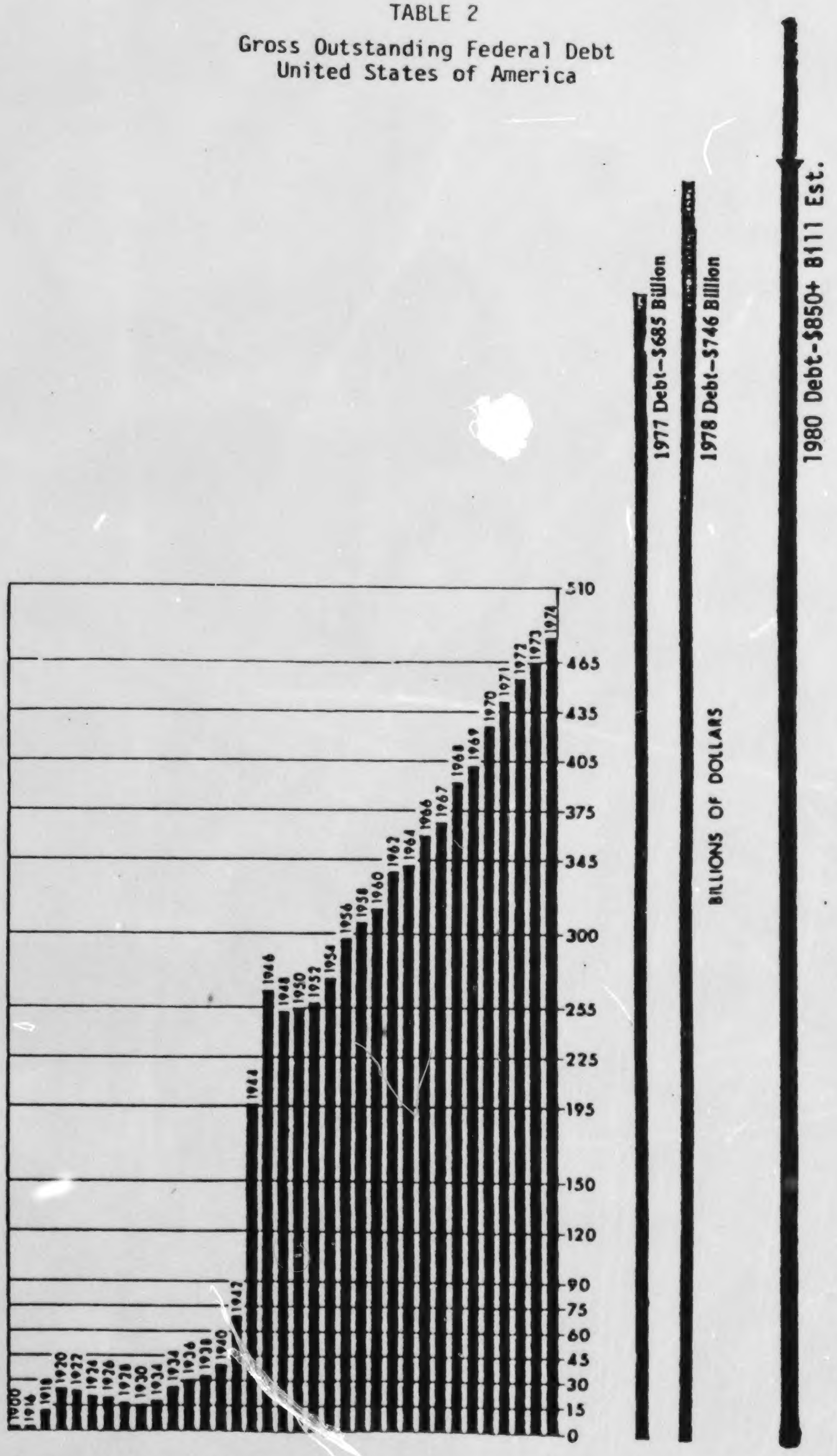
Clearly, if present trends prevail, we will surpass the one trillion dollar national debt level in a period of three or four years. While some argue that our economy is perfectly capable of sustaining such a debt load, its potential for influencing future economic events must not be overlooked.

We should also remind ourselves that the official gross federal debt as reported does not include very substantial off-budget obligations such as federal loan guarantees and certain types of bond and mortgage obligations of the Federal Government.

Individuals and businesses have similarly expanded their debt obligations as is reflected in the loan to deposit ratio of our commercial

TABLE 2

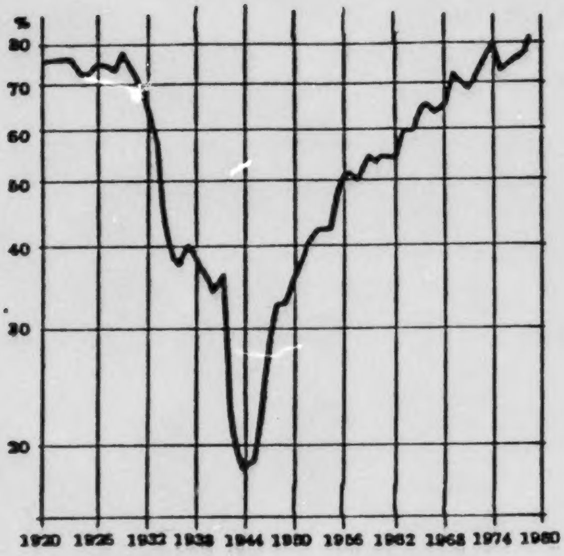
Gross Outstanding Federal Debt
United States of America



banking system. Table 3 demonstrates that the U.S. commercial banking system, when viewed historically, has achieved a high loan to deposit ratio which surpasses the levels of the 1920's. This is suggestive of high personal and commercial debt.

TABLE 3

LOAN TO DEPOSIT RATIO OF ALL
US. COMMERCIAL BANKS
1920-1980



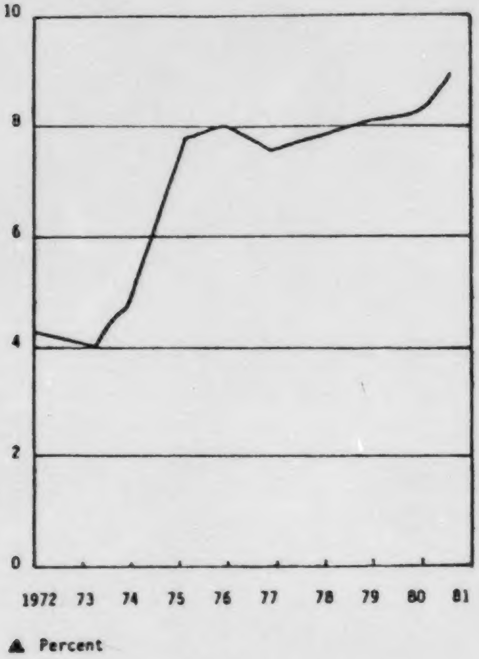
Source: Federal Reserve Data

Back in the 1920's, commercial banks had approximately 75% of their resources loaned out, much of it into real estate ventures and the equity market. The 1930's and early 1940's were a period of debt liquidation until extremely high liquidity levels were achieved by 1944. As economic activity expanded during World War II and the three decades following, the loan to deposit ratio rose once again until we now find ourselves at or near record levels. It is worth mentioning that continued inflation has contributed to this situation as individuals have attempted to maintain or improve their standard of living. Moreover, it has almost become a national conviction that one way to progress economically is to pay off debt with dollars of declining value. Hence, the average citizen has seen the family home become the best investment.

In summary, the debt situation in the United States is formidable and any substantial forced liquidation thereof could prove to be a painful process which would have a profound impact on all institutions, including education. It is responsible for us to be aware of this situation so that if we have liquidation, we have discounted the element of surprise.

Whether or not we accept the premise that a substantial debt structure contributes to our increasing inflationary problems, it is now evident that our economy has a core or built-in underlying inflation rate which will continue to assert itself unless more effective measures are taken. Table 4, on page 10, demonstrates our recent national experience with core or built-in inflation. Thus, if the present recession fails to slow inflation significantly, the next round of acceleration has the potential of being launched from even higher base levels. Some economists now speculate that a new round of inflation could carry us to record levels of inflation. This prospect is unacceptable to our society and our educational systems and indicates the need for strengthening national

TABLE 4
CORE OR INTRINSIC INFLATION RATE
UNITED STATES OF AMERICA
1972-1980



Source: Data Resources, Inc.

resolve through the development of a major consensus on the subject.

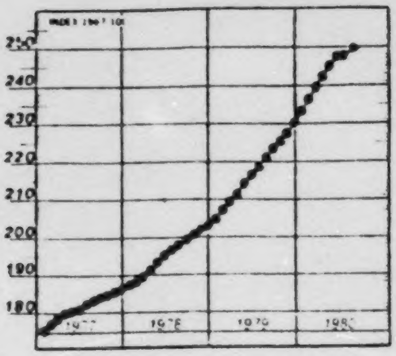
In examining Table 5, on page 11, we see portrayed the most recent data available on the national inflation trend. It does reflect a slight moderation in the trend after almost four years due to the recession--hardly indicative of an impending major reduction.

At this point, we might ask ourselves whether or not our educational institutions have provided for our society adequate economic education to

TABLE 5

UNITED STATES CONSUMER PRICES

AUGUST 1980



CONSUMER PRICES in August rose to 249.4% of the 1967 average from 247.8% in July, the Labor Department reports. (See story on page 3.)

Source: Wall Street Journal
Sept. 24, 1980, p. 1

arm our citizens for dealing with this and similar economic matters. One might hope that in our curricular review and modification process in the 1980's we will assign a somewhat higher priority to studies in economic education which extend beyond consumer economics, important as they are.

Briefly, then, let us touch on three major scenarios which the 1980's most probably hold for us. We must also recognize that because of the variables involved, additional permutations or variations of these central possibilities may also occur:

Scenario I - A continuation of the present situation characterized by persistent inflation, at what some would consider "reasonable" levels (i.e., below double digit levels) accompanied by periods of recession and recovery. The phenomena of slow economic growth combined with inflation has given us a relatively new definitive term for our economic vocabulary: stagflation. It is the sense of the presentor that many educators subscribe to this first possibility--belief in a kind of maintenance of the status quo on an indefinite basis.

Scenario II - Another alternative that could be reasonably contemplated is that of accelerated inflation leading into a stage of hyperinflation. We already see examples of this phenomena in several democratic countries such as Brazil and Israel where inflation levels reach or exceed 100% on an annual basis.

Scenario III - Would witness the emergence of a deep recession accompanied by deflation and substantial liquidation of debt. This could lead to a very severe situation with high unemployment, a reduction of living standards and would involve hardship and social problems.

Any of these routes could be influenced or even precipitated by any single or combination of unanticipated events, illustrated by the following:

1. An international banking default--it must be recognized that many major U.S. banks such as Chase Manhattan, Citicorp, etc., are deeply involved in international loans to third world or developing countries whose ability to meet their payment schedule is increasingly questionable. The fact is, several of these loans have only been resolved under duress and through the banks agreeing to roll the loan over and continue in a passive role.

2. A fresh oil embargo--to assume that this possibility is beyond consideration would be a mistake, especially given the volatile nature and deep political and religious divisions which exist throughout the Middle East. Production quotas and further substantial price increases

might also have a similar debilitating effect on the industrialized nations of the world.

3. A new severe military action on the part of the Soviet Union, its political partners or other historic adversaries. This would be especially true if it occurred in the Middle East, endangering U.S. petroleum supplies.

4. A new assault on the dollar as the reserve currency of the Western World.

5. The bankruptcy of a major U.S. city. We have already witnessed the default of New York City with a rescue accomplished only through Federal intervention at the last minute.

Such events as outlined in the aforementioned scenarios or possible unanticipated events would not auger well for public education or higher education. However, for our purposes today let us assume perhaps the most logical and least painful of these possibilities for the decade ahead: a kind of continuance of the status quo accompanied by periods of expansion and recession with an underlying inflation rate approaching or exceeding double digit. We should consider some implications, then, of how we can expect our educational enterprises might be effected under such conditions and a few examples will illustrate some nominal expectations:

1. A continued erosion of purchasing power, both institutional and individual as the cost of goods and services continue to rise. This will have the inevitable effect in the bugetary process of reducing resources and even making some current programs unavailable. It will also have a subsidiary effect among all employment groups of

heightened personnel unrest. Teacher strikes, already far from being unique, will increase. Higher education faculties will become more active in securing wage and benefit increases to slow purchasing power erosion.

2. Severe competition will continue among public agencies competing and scrambling for diminishing resources. We can expect Federal and State revenues to be influenced with subsequent lowering of support for all agencies including education. Under these conditions, institutional behavior and political action may be adversely affected. It was interesting to note this phenomena at work recently in the State of Washington when a substantial State budget shortfall began to emerge. The higher education budget was subjected to withdrawals by the Office of Fiscal Management. One major State university almost immediately proposed closure of one or more of the smaller regional universities as a partial solution to the problem.

3. Another expectation under conditions of recession, recovery and inflation, is the real potential of stress among our teachers, faculty and administrators. Living in a world with eroding purchasing power, rising prices and threatened job security almost guarantees an environment which puts individuals under considerable stress. As a consequence, administrators and teachers must be aware of this hidden risk and be prepared through communication and consultation to deal with the situation, both with wide dissemination of accurate current information throughout the organization and a humane, personalized understanding of what individuals may be going through.

4. Long range planning for organizations will continue to be a frustration process as institutional and program support rises and falls with the economy and with political decisions and shifting priorities.

5. At both the secondary and post secondary levels of education "...the nation may have to face the decision of closing or radically reforming institutions whose programs are bankrupt in quality if not financially...."[3]

In conclusion, it should be emphasized that although the 1980's promise to be a turbulent period for education, we should view the period as one which will challenge our best skills and attitudes. It will be a period when we will be required to reevaluate our programs and institutional priorities, and to assign our limited resources to those areas of greatest need and potential. It will be a period which will cause us to restore the primacy of the family unit and to develop a lifestyle which puts higher value in relationships with other people and with homolies such as sharing and caring. Above all it will put a premium on effective leadership, and on those persons in educational organizations and political parties who spawn fresh productive solutions to problems which, at first, appear to be insurmountable. It will be an exciting and rapidly changing period. We should look forward to being a part of it and contributing to positive solutions.

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[3] Keppel, Francis, "Education in the Eighties," Harvard, Educational Review, Vol. 50, No. 2, May 1980, p. 151.

"Education and Economics: A Look at the 80's"

A Selected Bibliography for Additional Background Reading

I. Potentially Conservative Scenarios: Enlightenment and Reform

A. Friedman, Milton, and Friedman, Rose. *Free to Choose.* Harcourt Brace Jovanovich, Inc., 757 Third Avenue, New York, NY 10017, 1979. 338 p. $9.95.

Nobel laureate, Milton Friedman, and his wife have produced a best seller which has also appeared in a television series of the like title. Basic to the Friedman thesis is the crucial importance of monitoring the workings of the free marketplace. The spider-like growth of governmental interference and bureaucratic regulation are cited as evidence the free market is being severely impaired and, as a consequence, not only is the consumer impacted but individual initiative and creativity are being smothered. The Friedmans believe that an enlightened and rededicated electorate can force reform on the economic system and political operatives. Thus, a new era of incentive and growth could result.

B. Simon, William E. *A Time for Truth.* Reader's Digest Press, McGraw-Hill Book Company, 1221 Avenue of the Americas, New York, NY 10020, 1978. 248 p. $12.50.

Drawing from his years of experience in the financial community and as Secretary of the Treasury under the Nixon administration, Simon warns that unless the nation reforms it is moving rapidly towards bureaucratization, sterilization and eventual severe contractions. One of his key points revolves around the continual loss of individual freedom as special interest groups and politicians call for ever-increasing regulation. The New York City slide towards bankruptcy is detailed as a microcosm as to what is in store for the nation without reform.

C. Bladen, Ashby. *How to Cope with the Developing Financial Crisis.* McGraw-Hill Book Company, 1221 Avenue of the Americas, New York, NY 10020, 1980. 178 p. $8.95.

This is a very rational and restrained examination of the United States economic scene by a man who holds the position of Senior Vice President--Investments for the Guardian Life Insurance Company of America. Mr. Bladen discusses the role of the state in economic systems, the development of money and traces a limited historical examination of inflation and of credit. He predicts eventual severe stricture in the economy with a collapse in housing prices. Under inflation, he urges his readers to avoid retirement as long as possible and to be prepared for an era of instability and uncertainty.

II. Potentially Serious Scenarios: Deflation

A. Myers, C. V. *The Coming Deflation Its Dangers--and Opportunities.* Arlington House, New Rochelle, N.Y., 1976. 218 p. $12.95.

In a relatively severe treatise, Myers traces the expansion of inflation in the U.S.A. with the pyramiding of debt by the government and individuals. He believes this mountain of debt will eventually crumble and severe deflation and unemployment will follow. The Federal Reserve System is singled out for attack. In an unusually disheartening fashion, he believes there is no stopping the developing deflation and that self-interest should guide individual reaction.

B. Paris, Alexander P. *The Coming Credit Collapse--An Update for the 80's.* Arlington House, Westport, CT. 1980. 290 p. $12.95.

It was 1974 when Paris penned his first version of *The Coming Credit Collapse.* Now in an updated version, he cites the relentless spread of government into the private sector and the creation of excess credit as making a monster beyond control. He draws attention to how the government reflects the economy just as recession takes firm hold, thus intensifying the next round of inflation. However, he now thinks the 1980-81 recession will be recorded as the "great credit collapse" to be followed by deflation and a possible collapse of the economy.

III. Potentially Serious Scenarios: Severe Inflation

A. Snyder, Julian M. *Rules for Financial Survival in the 1980's.* International Moneyline Press, 25 Broad Street, New York, NY 10004, 1980. 139 p. $15.00.

In this paperback edition, financial advisor Snyder puts his closest scrutiny and emphasis on inflation as the penultimate monster. The decade of the 1980's, in his view, will be the watershed of America's military and political power and its economic power will be emasculated through insidious inflation. He calls inflation "the ongoing reality" and states the pattern will continue until the money systems of the world are burned out and replaced by the iron fist. He urges his readers to participate in political action to try to stem the tide but the prognosis is not heartening.

EDUCATION FOR THE ELDERLY: TRENDS AND PROBLEMS IN THE 80's

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INTRODUCTION

If the present birth trends continue, an estimated 17% of the population will be 65 and over by the year 2030, including all the people in this room (Census Bureau Report, 1978). As America's over 65 population continues to grow, some trends will be noted in education and health areas that will be of concern to educators in the decades to come.

People are living to an older age, and in addition, are living in better health than ever before. Thus there are more active elderly participants in society. Similarly, people today receive more formal education than ever before. Thus, a higher educational level in society. The two factors of higher educational level and longer healthy life expectancy will couple to stimulate a trend to lifelong education. They will also form a unique group of educational problems and challenges for the adult and elderly beginning in the 80's and running into the 21st century.

With the over 65 age group two types of education emerge: 1) participation in formal classes, and 2) the private, individual quest for knowledge. Let's examine a few of these concerns and trends for elderly education in the future, beginning with formal classes and then private educational endeavors.

PUBLIC EDUCATION

Trends and Problems

Three general and rather new trends are recognized in the educational patterns

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Paper presented at the Boise State University Symposium on Education and Contemporary America, Boise, Idaho, October 11, 1980.

of adults. The trend to lifelong education is one that has already been mentioned. The fact that people will continue education throughout life will present a number of problems and concerns for educators.

Two additional trends must be noted, also. First, people are focusing more attention on education for retirement. This will create a need for a new curriculum to meet the needs of older citizens. Another noticeable trend is for more and more retirees to attend regular college classes, working for degrees or just to broaden their academic knowledge base. Thus, the appearance of an older population on campus.

Problems are inherent in these three trends. First, a problem of cost must be discussed. Anyone who has been in school for any length of time is aware of the spiraling cost of higher education. While one out of every three college students is now over 25, very little financial help is available in the form of stipends and scholarships to help these people support themselves and their families while in school. The old "putting hubbie through" phenomena will continue in years to come and include more and more putting the wife through. But in addition, the need is rising for ways to receive an education with less full time college residency requirement. Credit by examination, credit for prior learning, for life experience, or job background, and external degree programs will be trends in the future (Cook, 1980) in adult education.

For the elderly in particular, the cost problem is overcome to some degree through the free college tuition programs available in most states to over 65 residents. But, for younger adult learners the cost of on campus schooling may make it an unaffordable luxury. Alternative ways to get a degree will be coming in the 80's, and the issue of making them viable degree programs rather than "buy a degree" programs is a critical one facing higher education.

Turning to another problem, the elderly specifically view relevance of class offerings as a big factor in educational pursuits. In their adaptation to retirement, the elderly are faced with all types of problems. These problems are varied, and the specific ones facing each person depend on his prior educational level to a great degree. Keeping this in mind, four groups of elderly educational consumers can be recognized, each with a different set of interests and needs.

Reaching the Elderly Educational Consumer

One-fifth of all people over 65 are functional illiterates (Eklund: 1969). This first group of aged people suffer the greatest adaptation problems in retirement, for the very business of life requires that one be able to read, which supposes some degree of education. Social security, Medicare, and insurance forms require ability to read. So the very basis of getting an income in retirement revolves around reading, and being able to read with a fairly high level of proficiency. More courses for the illiterate elderly should be established so that they can function effectively in this highly verbal society. The illiterate elderly must become a focus of a great deal of educational attention in the 80's. They will be an admittedly difficult group to reach because their lack of education will cause them to shy away from educational endeavors.

For the second consumer group, the average elderly person, reading offers a means for getting consumer information. Haworth (1955) found that the elderly expressed an interest in adult education courses focused on consumer information. Yet few courses are available that focus directly on the needs and interests of the aged or that meet during the day when they would feel free to attend. This points out the need for more concentration by educators on relevance of courses for the elderly.

A third group of elderly educational consumers are those people who are interested in classes as a means of staying active and having social interaction. A wide range of classes in all types of arts and crafts are available in many community senior centers. More educational/academic classes should be provided in the future, also.

For example, reading classes or groups can build on an educational format and serve as a means for keeping the elderly actively interacting with others. The time spent interacting with others who share an interest in reading can be enjoyable, therapeutic, and educational (Wilson, 1977). Lovelace (1979) conducted a reading group for elderly residents of a nursing home and found the sessions to be good therapy for participants. Not all the participants were literate, but all viewed the group as a means of remaining active and as something to look forward to. Wilson (1979) conducted a group in a retirement center, comprised of healthy and avid readers. Her findings are similar. The group provided a scheduled weekly activity for the elderly. Reading was actually the springboard for a group social hour. No reading was done in the meetings, and little reading was discussed even though the sessions were set up to be book discussions. Reading served as the common interest to gather people for social interaction in the same way other academic areas could. There is great potential in classes of interest to the elderly in reading and other area to provide needed interactions and chances to stay active while gaining relevant information.

The fourth group of elderly is a small and very select group of the elderly who are educational consumers in a very special way. They use the free tuition benefits now available in most states and take college courses. Kauffman (1974) talks of the Donovan free tuition program in Kentucky, which is one of the oldest in the United States. Most participants are retired teachers. While only 7% of all the elderly in the U.S. have college degrees, 45% of the Donovan participants do. So, this type of program, which provides knowledge for knowledge's sake, appeals to only a small proportion of the elderly at present. Yet, it is one of the few services provided uniformly by all states to the elderly. The program is very successful, the foundation is there, but it is used by so few at present.

It can be expanded in the 80's to interest more and more people and probably will as the educational level of the older adult rises.

However, classes in basic reading instruction for the illiterate and consumer education for the average elderly are more needed. Haworth (1969) found 70% of the aged expressed educational needs. With such a large expressed need, certainly more can be done.

With these four groups of elderly educational consumers in mind, several problems need to be addressed by educators and researchers in the field now and in years to come.

Research Areas

At present very few courses are available to meet the basic need for literacy skills training efficiently. Development of efficient and effective methods for reading instruction for the adult is a virtually unexplored area. At present, the instructional methods used with elementary children are used with adults. These overlook the ability of the older learner to rely on life experience and common sense in learning to read.

At the other end of the spectrum, government forms are incomprehensible to even the great minds of the world. Convoluted phrasing and small print make them even more difficult for the elderly. The Internal Revenue Service has finally begun some research into form legibility, but progress is slow. The elderly will benefit from basic courses in how to read and how to fill out forms in the meantime.

Studies need to be done on whether the elderly prefer classes for their age group exclusively or like to be included in heterogeneous classes. This is a big controversy at present in gerontological circles.

In addition, logistics considerations must be faced. Day classes are a must. Elderly people and especially elderly women who comprise well over 50% of that age group, will not get out at night regardless what class is offered. And yet, in any city the continuing education and community education classes for adults are all at night.

Accessibility of classes is another logistics consideration. Transportation problems are great for the elderly. Public transportation is often not available or is dangerous in urban areas, or costly. Privately run vans and free shuttle services seem to provide the answer, but with the gasoline shortage and federal funding cutbacks, these programs are in jeopardy.

At present, most classes are run at community senior centers which are located fairly close to center city, with the exception of the small number of elderly who are on college campuses. Educators must deal with the issue of taking classes to the elderly -- and to all citizens. Community churches, closed schools, YMCA's, nursing homes, libraries, and numerous other public meeting facilities are available in all cities. In the future educators must realize schooling can go on beyond the public school building or college campus. By diversifying the settings and dealing with the logistical problems of the elderly, more educational needs can be met in the 80's.

PRIVATE EDUCATIONAL ENDEAVORS

Let's now turn to private, individual education. In addition to the varied public educational endeavors used increasingly by adults and especially the elderly, many people continue education privately. This usually is done via reading and obtaining knowledge for knowledge's sake. As a reading psychologist interested in reading and the elderly, I would be remiss if I did not point out the trends and problems that will be facing the private individual elderly reader in the decades to come. Reading is an important part of the lives of most educated people. It serves many functions.

As a means of information dissemination, reading can serve to increase consumer awareness among the elderly. Recreational reading can be a method of passing the empty hours of retirement. Paradoxically, however, because of the very complex nature of our society, there are some problems inherent in reading that apply specifically to the needs and interests of the elderly.

Again as with public education, cost is a factor. The cost of publishing is skyrocketing. This leads to a substantial increase in the price of written materials. For the elderly who have limited incomes, the prices make owning books prohibitive in many cases. The cost of magazines, books, and newspaper subscriptions makes these materials scarce in the homes of even the most avid readers.

Beyond recreational reading, cost is still a major problem. In this society, written materials provide a natural way to disseminate information individually to educated people. The newspaper is the most widely read by the elderly (Sharon,1973). So, it offers a perfect way to inform people of all sorts of things -- con artists who prey on the elderly, the ins and outs of insurance policies and payments, new food products, energy saving devices. All these can be advertised through the newspaper. New medicines and free clinics, information on flu vaccine, and other social and emergency services can be introduced to the elderly through the newspaper, also. Yet with subscription costs rising and fewer elderly taking the newspaper, this very natural information/education source is being eliminated.

An obvious answer to the cost problem is the public library. Yet, the National Survey of Library Services to the Aging (1971) found that most library services focus on children, while less than 2% of all funds are spent on the elderly. The American Library Association publishes only one booklist, _Paths to a Long Life_, that lists books of interest to the elderly. Few residential bookmobiles are available, and few libraries even in big cities run reading groups for the elderly. Libraries are often in inaccessible areas, far from bus stops. Library collections are rarely loaned out to senior centers or nursing homes. Few college libraries loan books to any community citizens.

Certainly much more can be done in the area of library services to provide private educational materials to all elderly -- and all adult learners.

Even more interestingly, Schramm (1969) found that the elderly spend 45% of their time in media activities. Yet, the median number of hours spent in reading was one hour a day, or about 7% of their total time. So little time in reading -- Why? Part of the problem may lie in the fact that available materials do not appeal to the elderly -- a paradox in the society that is producing written materials faster than ever before in history.

Kingston (1979) suggests that the nature of materials available might cut down on the time the elderly spend in reading. Few magazines appeal to the elderly -- National Geographic, Readers Digest -- and as stated earlier, cost often prohibits subscribing. Fiction offers little in the way of characters with whom the elderly can identify. Elderly characters are omitted from most fiction and are flat, undeveloped, incidental characters when they do occur. One must ask if materials of interest to the elderly are readily available. A quick look at the book racks in stores, and knowledge that U.S. libraries spend so little money on the elderly lead one to suspect the answer is "no."

Educators should begin to push publishing companies to provide materials of interest to the elderly. A concern for this has already begun in Denmark (Jansen, 1980). The trend to provide materials of interest to the elderly should filter to this country in the next decade.

Finally, more technical attention needs to be given to development of prostheses of various sorts that will allow people with physical disabilities to read more efficiently. Magnification devices available today are efficient but often cumbersome and difficult to adapt to. Great strides are being made in corrective surgery for cataracts and other eye ailments. Educators will be called on more and more to reeducate people to all the adaptations that must be made as the eyes age so that their eyes can be trained to the tedious tasks of reading and other closework hobbies.

At present the Library of Congress provides a great number of talking books that can be shipped free of charge to people or libraries in the U.S. These books are easy to obtain and use. Yet, few people know of this service, and many avid readers find it very difficult to adapt to talking books. Braille books are widely available, also, but are cumbersome and expensive. People have to be trained to read Braille and few elderly are motivated to try.

These problems must be dealt with on an individual basis. And, educators can play a role in training people in the use of prosthetics. Tragically, however, few public buildings provide prosthetics for the elderly or other handicapped. The libraries are but one example, but even in the library, one rarely finds magnification devices or a quiet comfortable room that is easily accessible and well-lighted. A great deal of attention must be given in the future to dealing with the physical needs of the elderly as they strive to stay intellectually active into later life.

CONCLUSIONS

For all of us here today, the things done to provide for educational needs of the elderly in the near future will effect the pleasure of our own later years. As well educated people, we will all want to learn, to grow, to advance, and to know until death. Education offers a means to stay active. Public and formal classes can be a means of disseminating needed lifeskill information. However, society has fallen short in providing any sorely-needed consumer services or basic education in living for the elderly. We must meet the needs of the elderly in the future for both public and private education. Materials must be available -- materials that are relevant and interesting, materials that are easily accessible, materials that are affordable.

While free college courses are now being offered to senior citizens, these meet the interests and needs of only a few in a very select group of the elderly.

The rest of the elderly are virtually overlooked. Classes must be provided that are accessible and relevant to all. The functional illiterates need training in reading and the basic life skills of retirement. More people will want college or other academic work just as a means of getting out and having something to do. More will ask for consumer information, i.e. education for retirement. While inroads are being made through some few agencies toward meeting the needs of the elderly, much work has not even begun. The services of the Library of Congress need to be advertised; they are unknown to a majority of librarians and elderly at present. More courses in nursing homes and retirement centers must be established. Certainly a society that produces so many written materials can publish books of interest to the elderly.

Education is offered as at least a partial solution for the adaptation problems of the elderly. It is time to begin making headway in educating people to methods of helping the elderly adjust to their lifestyle in a rapidly changing world. Educators must begin to address the trends in the education of adults, the needs of the elderly as a group to provide more pleasurable experiences and to allow for the continued move to lifelong education.

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Children's Liberation: An Educational Dilemma in the Making

DENNIE D. BUTTERFIELD

One of the major criticisms of todays American schools stems from those who are dissatisfied with "the way it is." They regard schools as sterile, lifeless, coercive, indifferent to the actual needs of children, and unable to meet the challenge of educating our children to the degree required by a changing and dynamic society.[1]

Although schools have experienced changes since Plato and Comenius, such changes were realized only after long periods of time. Indeed, until the 1950s it "...was the commonly accepted axiom that approximately fifty years were required for an educational innovation to gain full acceptance and implementation.[2] Prior to the 50s it was possible to forecast with a considerable degree of accuracy what the schools of the next decade would be like.[3] Now, however, it would be like playing Russian Roulette for one to attempt to predict what education will be like even one or two years in advance with a high degree of accuracy.

A Historical Perspective of Change

This difficulty in prediction has been caused by not only significant changes which have taken place in our culture over the past twenty-five years, but from dramatic interpretations and rulings relating to these actions, and further court decisions which have resulted from legal suits which have challenged traditional educational thoughts, philosophies and procedures.

While it is true that the history of educational change has typically reflected the forces of change brought about by a dissatisfaction with the existing social order, it was the launching of Sputnik which focused the attention of the entire nation directly on American education.

The Sputnik Era

It was not until the end of World War II that American educational institutions were in a position for change. The nation had just emerged from sixteen years of economic depression and war. During that period we had lost sight of education as a force for societal welfare and had seriously neglected our school systems. Wartime testing had revealed an alarming lack of scientific and mathematical comprehension among high school graduates. As a result of these findings parents and communities throughout the country began to express concerns which was the beginning of significant change in our school systems.[4]

The launching of Sputnik in 1957, however, refocused public attention on the inadequacies of the educational systems throughout the country. Overnight, our society developed a fear and near paranoic reaction toward our shocking inability to compete with the Russians. How could a comparatively backward nation have developed the sophisticated technology required to surpass the United States? This frustration became a new source of American social concern which sought, and found an appropriate scapegoat in the public school system. Thus the advent of the space age created social pressures which forced sweeping and dramatic changes in school curriculum which are still being felt in school districts throughout the country.

In order to meet the demand for change as dictated by forces such as powerful pressure groups, militancy movements, best-selling books and magazine articles, federal and state legislators as well as those areas of need recognized by the profession itself, the era of the early sixties was marked by unrest and forced change in the educational profession.

The Legislative Era

The sixties also brought an increased awareness of the human and social problems facing our young people, ethnic and disadvantaged groups and those concerned with individual rights. The "system" was rejected by many who felt alienated, overlooked and shut-out by those who had an assumed responsibility for their educational welfare.

In order to meet these new demands on the educational system, schools began to adopt "new" innovations, trends and practices such as open-space classrooms, team teaching, behavioral objectives, nongrading, programmed and individualized instruction, contract performance programs and accountability in the name of reform. These, and other innovations were usually accompanied or preceded by legislation which either encouraged or mandated change in the name of curriculum reform. Such changes were, as a result, viewed as either necessary to meet public and/or legislative demands on the schools, or as a panacea for all educational problems.

With such sweeping changes in curriculum development and implementation the seventies brought the beginnings of a great social revolution which impacted itself on American society and education resulting from social and student unrest of the sixties. This created an era of rapid and even more dramatic change on not only education, but within the society in which our schools functioned. Racism, more and more government involvement and control of education, desegregation of schools and society, student and teacher unrest and militancy, immigration of the black community from the south to northern and western cities, the extension of the civil rights movement to include the Chicano, American Indian, women and children, the urbanization of large city populations with resultant ghettos of the inner city are all factors which contributed to an era of unprecedented social and educational change. Each need was once again accompanied by a myriad of legislative enactments at both the state and federal levels designed to equate individual rights and insure equal opportunities. These enactments, however, were insufficient to quell the deep dissatisfaction and accompanying unrest toward a social and educational system which was still unable to meet individual needs within the society.

The Judicial Era

In spite of the fact that there were many new laws written and enacted, there was still a great deal of misunderstanding and inability to enforce new legislation because of a lack of clear definition and legal interpretations from the courts. Even though court rulings did not prove to be a short cut, and precedent-setting decisions took years to reach and even longer to implement,* crucial social, educational and individual issues began to be addressed to the courts in an attempt to clarify, interpret and define the scope and limitations of legislation which dealt with individual rights within all segments of our society. As specific issues were increasingly before the courts, landmark decisions were issued by the courts which have created a greater amount of meaningful change in education, over a shorter amount of time, than ever before in American educational history.

Children's Rights: The Next Great Movement

Because of serious and increasing concerns over the manner in which children and students were treated by society, schools, the courts, parents and communities, a proliferation of court cases were initiated which deal directly with the issue of children's rights.

These concerns led to the writing of "A Bill of Rights for Children." This interesting document defines the rights of children as:

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*This is shown in the 1954 Brown v. Board of Education Supreme Court decision which ruled for school desegregation. After twenty-six years desegregation remains an issue as witnessed by recent Federal Court rulings of forced busing.

A child has the moral right and should have the legal right:

1. To receive parental love and affection, discipline and guidance, and to grow to maturity in a home environment which enables him to develop into a mature and responsible adult;

2. To be supported, maintained, and educated to the best of parental abiltiy, in return for which he has the moral duty to honor his father and mother;

3. To be regarded as a person, within the family, at school, and before the law;

4. To receive fair treatment from all in authority;

5. To be heard and listened to;

6. To earn and keep his own earnings;

7. To seek and obtain medical care and treatment and counseling;

8. To emancipation from the parent-child relationship when that relationship has broken down and the child has left home due to abuse, neglect, serious family conflict, or other sufficient cause, and his best interests would be served by the termination of parental authority;

9. To be free of legal disabilities or incapacities save where such are convincingly shown to be necessary and protective of the actual best interests of the child; and,

10. To receive special care, consideration, and protection in the administration of law or justice so that his best interests always are a paramount factor.[5]

A History of Children's Rights

Over the past twenty years the idea and theory of rights has proliferated the literature and thinking of the American people to a remarkable degree. Laws and interpretations of laws relative to personal rights have expanded at the same pace. Where courts were once reluctant to exercise their powers in the area of education and students, this reluctance has and is becoming a concern of the past. Although our legal knowledge in the area of children's rights is still in a state of change, there is gradually emerging a set of concrete rules which reveal educational liability and implications for the future. The remainder of the paper will analyze precedent-setting court decisions which have had an impact on education and further develop an area which has great educational implications for the future.

Fair Treatment From All in Authority

In 1967 a fifteen year old boy was picked up and taken to the police station while his parents were still at work. No notice or specification of charges was given to the young man or his parents. He was not represented by counsel until after the adjudication. No record of the hearing was made; there was no confrontation of the witness against him; and heresay statements were accepted. He received an indeterminate sentence (possibly until age 21) for allegedly having made a "lewd phone call." This crime would have been classified as a misdemeanor for an adult who would have received due process under the law, fined from five to fifty dollars or serve up to two months in jail. Although the trial judge and state appellate court permitted the sentence to be made and stand, it was reversed by the Supreme Court who ruled that it was unfair to impose a more severe sentence upon a juvenile than would have been imposed upon an adult for the same crime.

In many situations the actions of other juvenile courts and schools have been just as arbitrary or unfair and have come under attack and redress from the courts. The decision determined that "kangaroo courts" could not be set up within the juvenile court system or schools. The most fundamental legal concept here revealed was the notion that juveniles (or students) are as entitled to the protections afforded by the constitution as their elders. The Supreme Court held that "...whatever may be their precise impact, neither the Fourteenth Ammendment or the Bill of Rights is for adults alone."[6]

This decision was followed by a second landmark case in 1969 which reinforced the Gault ruling and related specifically to the rights of students in the schools.

This precedent-setting decision stated that students do not "shed their constitutional rights at the school house door."[7] In Goss v. Lopez the Supreme Court further ruled that the interests of students facing possible suspension were also protected by the Due Process Clause of the Fourteenth Ammendment.[8] Although the judgment differentiated between academic and disciplinary dismissals, it held that a school could not withdraw the right to education on grounds of misconduct unless fundamentally fair procedure were used to determine whether misconduct had actually occurred. The student must be given oral or written notice of the charges against him, and if the charges are denied by the student he must be given an explanation of the evidence the authorities have and an opportunity to present his version.[9]

Schools were thus confronted with a new element of due process in considering student long term suspension. A North Carolina Court summarized the steps in legal procedural due process as:

1. Written notice to the parents and student(s) stating the specific charges which could lead to dismissal;
2. Adequate notice given of a full hearing before an impartial tribunal;
3. The right to examine evidence against the student;
4. The right to be represented by counsel although not at public expense;
5. The right to confront and examine adverse witness (usually involved only when conflicting evidence has been received;)
6. The right to present evidence on behalf of the student;
7. The right to make a record of the proceedings; and,
8. The requirements that decisions be based upon substantial evidence.[10]

With these and other rulings the schools were placed in the theoretical position of having to consider possible legal hearings in every case involving student long-term suspension, expulsion, or dismissal.

Due Process in Short Term Discipline

From previous discussion of specific rulings it seems clear that whenever students were denied access to the schools they were legally entitled to a hearing. With the procedures for term expulsion legally defined, teachers and administrators could then resort to short term suspension as a means of discipline. These control methods also came under the scrutiny of the courts.

In Hobson v. Bailey[11] it was held that a high school student could not be expelled for repeated absences from school in connection with his involvement in picketing without more than a short interview with an administrator. Once again the implications were that the student right to due process must be protected. He was entitled to a list of witnesses against him, and must be afforded an opportunity to defend himself through oral or written affidavits. A second ruling held that the school could not deny a high school senior a state diploma for cheating on an exam without allowing the student to have counsel,[12] while in still another case a second circuit court held that a student was not entitled to an attorney at a guidance conference held only to determine whether the student should be suspended, transferred to another school or be allowed to remain in his present school.[13]

Although most administrators and teachers have not been greatly affected by these rulings, there were rumblings and forced changes in the manner in which some arbitrary and capricious decisions had been made in exerting control over students without regard to their right to be treated equally and to receive due process in disciplinary actions.

These decisions show that while the courts fully recognize the need for and right of schools to maintain proper order, control and discipline on the school campus, they will intervene when it is shown there has been denial of due process, discrimination, denial of constitutional rights, and/or administrative actions by teachers or adminstrators which are clearly arbitrary or capricious.

Concerns over due process have even had an impact in the area of classroom management. Although Goss v. Lopez established due process in cases involving suspension, the question of student suspension by the classroom has presented an area of unresolved concern. While only a few states permit teachers to suspend students from their classes, California has an Education Code section which states:

> A teacher may suspend an offending pupil from class for the day of the suspension and the day following.... The pupil may not be returned to the class during the period of the suspension without the concurrence of the teacher of the class and the principal.[14]

Because of an increase in student behavior and discipline problems there are movements to have similar policies adopted in states that do not have such a law in their statutes. A recent set of guidelines published by the National Education Association reinforced this need in stating:

> Whenever disruptive behavior severly threatens the physical or emotional well-being of the teacher or other children in the class, the disruptive child should be removed from the class.[15]

It seems clear that there is the need to extend this instrument of classroom control to the teacher, for it is at the classroom level that a majority of concerns which could justify suspension originate. Having the legal authority to suspend the student, however, presents many problems for the teacher. These problems, if unresolved, could open classroom management and discipline, which was the exclusive domain of the professional educator, to the influences of the courts. The legal right for the teacher to suspend the student must also provide answers to questions such as:

1. If the teacher suspends the disruptive student and sends him to the office by himself, can it be assumed that the student will actually go?

2. In providing for due process can the teacher, when confronted with a disruptive student, notify the student of the reason for suspension and permit the students to speak in his defense, call witnesses, cross-examine witnesses or appeal charges against him at the time of suspension?

3. If the student becomes angry or distraught when told to leave the class and injures himself or others, is the teacher liable?

4. Should the teacher leave the classroom unsupervised and escort the out-of-control-student to the office? Does such an action constitute teacher negligence, liability or a breach of professional responsibilities?[16]

In the consideration of due process procedural rights in the short term suspension there evolves a concern over teacher rights vs student rights which has yet to be fully resolved.

Freedom of Expression

As court rulings continued to clarify due process and it was found by students and parents that reform could be accomplished from within the system, the scope and number of cases expanded into more areas related to student rights. Included in this expansion were the areas of freedom of expression, which clarified student rights in relation to school and outside publications, and the selection and approval of speakers on campus as well as symbolic speech and protest.

Rulings in the area of freedom of expression clarified that students were not legally entitled to wear political buttons where the school board had shown that such wearing would actually provoke further racial tensions and violence.[17] Another decision disallowed the flying of a school flag at half mast in memory of four students who had been killed at Kent State University. The ruling stated that the flag could not be used to express a political concept "no matter how valid the cause or who is involved.[18]

Another significant case involving student rights ruled that a student editor could not be punished for refusing to obey a rule which prohibited the criticism of the state government in a school paper,[19] while a district rule relating to school newspapers which forbid the publication of a paid advertisement against the Vietnam War because it was not a school related issue, and that the newspaper could only publish commercial ads was struck down. It was determined that such a rule unconstitutionally discriminated against nonmercantile ads and violated the students' rights guaranteed by the First Amendment to express themselves on matters intimately related to them through traditionally non-disruptive modes of communication.[20]

Of further significance to education was another decision which struck down as unconstitutional two sections of the California State Education Code. This ruling enjoined the Campbell Union High School Board from preventing students from distributing a newspaper on campus. The state statute prohibited the circulation of publications which were "sectarian, partisan or denominational in character or propaganda in nature, on public school grounds." The courts held that the statutes were so broad as to prohibit the distribution of innocent information such as leaflets explaining First Ammendment Rights, or a letter urging them to write their congressman.[21] In establishing the concept of freedom of expression in the Campbell Union case, the court again cited the following basic principle established by the landmark Tinker decision which said that students do not "shed their constitutional rights at the school house door."[22]

There are other areas in which the courts have issued rulings which have had a significant affect on education and schools. Specific rulings have given limited definitions to student and education rights in the areas of:

1. Protection of Fourth Ammendment rights against unlawful search and seizure of students and their property on school grounds;[23]
2. Student hair, dress and grooming standards;[24] and,
3. Invasion of student privacy regarding educational data.[25]

It must be noted at this point, that while the majority of these and other rulings which have come from the courts, seem to favor the students and have served to clarify their rights, the courts have also issued many decisions which recognize and uphold the right of the teacher and administrator to maintain a degree of structure and control within the schools. The rulings have, overall, seemed to protect individual rights and provided safeguards necessary to protect the student from actions which are arbitrary and capricious in nature. It might take years for the courts to answer all of the problems involved in the vast number of legal interpretations inherent in such a complex area of personal rights. Educators, however, would do well to plan for the future by anticipating what past decisions and rulings have accomplished, and thus derive educational implications for the future.

Change is in the Air

The educator of the eighties must be a new breed. They must not only continue to be creative, innovative and flexible, but knowledgeable of the operation and intent of our legal and judicial systems. With the trends previously discussed, and the implications which past change portend for the future, there must be management theories which not only deal with the encouragement and implementation of change but also provide means and methods of directing and planning for and development of strategies which insure pragmatic implementation of new procedures and innovations.

Implications for the Future

The concept of rights is prominent in today's culture. We have become highly oriented toward,and concerned over personal, children's, students, women, property and consumer rights. Eberlein stated:

> To many Americans, rights have become more important than obligations. Suspicion has replaced trust and cooperation. In the world of work if a job application is rejected discrimination is charged; if someone else gets promoted, sexual bias is claimed. In medicine, if an operation is not successful, negligence is discussed with an attorney. Relating this same attitude toward education, when a teen-ager still cannot read the teacher is sued for malpractice.[26]

With this conditioned thinking the educational malpractice suit of the future thus becomes a reality with startling and frightening implications.

A Hypothetical Prophecy

In 1972, Saretsky and Mecklenburger developed a hypothetical situation which outlined an educational malpractice case. Utilizing legal procedents established in other cases involving education and a level of public dissatisfaction with many school systems, the legal situation was developed as follows:

Students who entered the first grade at George Washington School in 1968 were tested and found to be of normal intelligence and aptitude. Six years later, however, the following students needs were assessed:

1. Most could not read polysyllabic words, write a comprehensible paragraph or perform computations with three digit numbers;
2. Standardized achievement test scores revealed the entire class as measuring below national norms in science, social studies and reasoning skills; and,
3. An independent survey conducted by a neighborhood citizen's committee and executed by professional pollsters revealed that students perceived George Washington School as punitive, oppressive, dull and impersonal.

A group of parents and taxpayers decided to sue the school claiming that the school facilities, administrators, teaching staff, curriculum and instructional materials were of insufficient quality to provide an adequate education. Their suit contended that:

1. Compulsory attendance in education was a denial of liberty without due process;
2. The state and its agents have insufficient cause to continue to require attendance at the school since learning at George Washington was inadequate;
3. Parents should be allowed to withdraw their children from the school;
4. Tax dollars given to the school over the years involved an implied warranty from school authorities that adequate teaching and student learning would take place;

5. School authorities were in breach of their implied contract due to the inadequate learning which had taken place; and,

6. Future tax monies should be directed to other institutions more capable of providing adequate instruction.

The suit further stated that:

1. The school board had been negligent in their selection of inappropriate, obsolete and ineffective instructional materials and procedures;

2. Seven teachers were placed in teaching assignments inconsistent with their training;

3. Several classrooms were deficient in lighting and accoustics as measured against state department of education guidelines; and,

4. Despite several years of discouraging reports from parents, teachers and testing programs the school had taken no action to correct learning deficiencies resulting from its programs.

The citizens and parents asked that their specific grievances be ameliorated through the use of appropriate materials and that adequate teaching and physical learning environments be instituted at the school. They demanded that all staff inadequacies be remediated through teacher dismissals or retraining; and that successful educational programs in other schools be studied for possible implementation at George Washington. They argued that school authorities while acting in loco parentis (in place of the parents), had been negligent parents; and because years of inadequate treatment had caused irreparable damage to the self-confidence and self-image of the children, financial penalties should be levied against all those responsible. The suit finally asked that the school authorities be asked to pay a sum in excess of $10 million in damages. This sum was based on Department of Labor statistics which correlated elementary school performance with high school dropout rates and probable lifetime earning power lost to the entire class.[27]

Although many legal questions arise from a careful analysis of this hypothetical case, it is obvious that there would be serious implications for education if such a case were to reach the courts. Historically, although courts have been reluctant to pursue fundamental issues in education where theory is complex, data meager and decisions extremely difficult, the growing unrest and dissatisfaction with the end product of our schools has forced the possibilities for such a case out of the hypothetical stage into the world of reality.

A Hypothetical Legal and Public Opinion

In 1970, Sandow invented another case in which John Brockman sued the Layfayette Board of Education for failure to provide him with learning skills implied by his having received a high school diploma. In this second hypothetical case it was argued that the diploma had no value because the graduate could not read at a seventh grade level. The jury in this instance agreed with the plaintiff and found the school district negligent and guilty of a tort.* The jury in this case, however, was one step above the hypothetical nature of this proposed case. It consisted of 200 respondents including privately practicing attorneys, state school officials, federal and state legislators, deans of law schools and legal counsels for private and public agencies. After receiving all facts relating to the proposed case, the "jury" ruled for the plaintiff and against the school. It was further significant in that 80 percent of this professional "jury" stated that they saw this case as an actuality and being successfully prosecuted within a five year period. They further stated that the probable basis for successful prosecution against the school would be negligence and implied contract.

The respondents determined that the defense in this future case would include the schools contention that there was no implied contract for guaranteed learning between the school and student due to the fact that education is not a commerce. Therefore, there could be no guarantee and hence no warranty. Some of the respondents, while feeling that the case would become an actuality, did not feel it would hold up in court.[28]

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*A tort is defined as a civil wrong for which the courts will provide relief in the form of an action for damages.

A Prediction Fulfilled

The prediction that the hypothetical case would be an actuality within five years was fulfilled in even less time. In 1972, Peter Doe graduated from high school. School records indicated that Peter was a caucasion with average or slightly higher than average intelligence. He had never been involved in any serious disciplinary problems and throughout his entire school career had maintained a record of average attendance while receiving average grades. At various times throughout his schooling his parents expressed concern over his apparent difficulties in reading, but were assured repeatedly that he was reading and writing at the average level and had no specific or unusual reading problem. Shortly after his graduation from high school Peter's parents had him examined and tested by two private reading specialists. These specialists concluded separately that the high school graduate was reading at approximately a fifth grade level as a functional illiterate. It was also revealed that Peter could not read a job application, fill out forms required by an automobile accident, and felt inadequate to hold any job which required reading skills.

The original complaint contended that as a result of acts and omissions of the defendants Peter had been deprived of an education in the basic skills of reading and writing and a decrease in earning capacity because his employment was limited to the most demeaning, low-paid manual labor jobs which required no ability to read or write, and that the plaintiff had suffered mental distress, pain and suffering.

The main complaint was issued against the San Francisco Unified School District, its Board of Education and Superintendent of Schools; the State Department of Education; the State Superintendent of Public Instruction; and 100 defendants alleged to be agents or employees of public agencies. The suit claimed negligence as central to its complaint along with seven other grounds cited to prove school district liability which were listed as:

> In addition to the general negligence claim, the other six include: (2) Misrepresentation--defendants falsely and fraudulently represented to the parents of Peter Doe that their son was performing at or near grade level in basic academic skills and was not in need of any special or remedial assistance, whereas, in fact, Peter was performing drastically below grade level and in need of special assistance; (3) Breach of Statutory Duty--defendants violated relevant provisions of the California Education Code charging school authorities with the duty of keeping parents accurately advised as to the educational progress of their children and that without such accurate information plaintiff's parents were unable to take action to protect their minor son from the harm suffered; (4) Breach of Constitutional and Statutory Duty--defendants violated relevant provisions of the above charging them with the duty to educate plaintiff and other students with the basic skills of reading and writing; (5) Breach of Statutory Duty--defendants violated relevant provisions of the California Education Code providing that no pupil shall receive a diploma or graduate from high school without meeting minimum standards of proficiency in basic academic skills; (6) Breach of Statutory Duty--defendants violated provisions of the California Education Code requiring inspection and revision of curriculum and operation of the schools to promote the education of pupils enrolled therein; (7) Breach of Statutory Duty--defendants violated relevant provisions of California Education Code requiring school districts to design the course of instruction to meet the needs of the individual pupils.[29]

The suit further contended that the defendants by acts and omissions had deprived the plaintiff of an education guaranteed by the U.S. Constitution and the laws and constitution of the State of California.[30] Although the first complaint sought punitive damages in the amount of $500,000, it was later amended to the amount of $1,000,000.[31]

The district argument that the facts did not constitute a cause of action was upheld in the lower court, while the court of appeal found an absense of any common law or statutory duty on the part of the school district to provide Peter with a certain level of skill.[32]

Although Peter's claims were dismissed and never brought before the courts, the many issues and questions raised by the hearings have not been dismissed or forgotten. Shannon stated that the principles laid down in this case would serve as a guide to future plaintiffs who would structure their pleadings to raise similar issues in different ways.[33] Once again a prediction for future educational legal implications was fulfilled when in 1977 Copiague Union Free School District was sued by a high school graduate for $5 million in damages and costs. Edward Donahue argued that he was entitled to receive a proper education as a third party beneficiary of a statutory duty defined under the New York State Constitution.[34]

Again in 1977, Richard John Fisher and parents filed a suit against the State of Washington, State Superintendent of Public Instruction and the Seattle School District. The suit also sought damages for Fisher's inability to secure steady full-time employment; for emotional distress, expenses incurred by the parents in providing for their son as a result of his inability to support himself; and, for costs of remedial instruction, at the expense of the defendants, until Fisher was able to read at the level required of a high school graduate; and for exemplary damages.[35]

Both cases cited were again dismissed by the courts. While the Donahue court declared that the facts of the case failed to state a claim and dismissed the case without further explanation, the Fisher case stated that "The plaintiff must establish that teachers, school districts, or the state itself, are bound by a duty to education, whether that duty be established under common law, contract or statute.[36]

The Fisher case, however, presented an interesting legal twist from the Seattle School District in their demurrer statement. While denying any contractual duty which bound them to provide the plaintiff with a certain reading skill level, the district filed a cross complaint against the Washington

State Superintendent of Public Instruction, the principal officers of the State House of Representatives and Senate, and the members of the State Board of Education. This cross-complaint alleged that the State had a paramount responsibility to provide for the education of school children in Washington and that the delegation of this duty to school districts was unconstitutional. The district alleged that as a result they had to fund programs through an undependable tax source. Because of these legislative mandates the school district sought indeminification should Fisher's suit prevail.[37] Although the suit was dismissed and never brought to court, the cross-complaint raised issues which must be answered in future claims and deliberations.

Thus far, the courts have been reluctant to recognize a tort in educational malpractice suits. While concluding in the case of Peter Doe, that the courts were unable to separate injury caused by a negligent school district from the physical, neurological, emotional, cultural and environmental factors that affect student learning they do not preclude the possibility that a future court claim could open a legal door which would recognize educational malpractice.*

Educational malpractice thus becomes a concern for educators in the near future. As previously stated by Shannon, the Peter Doe and other cases has opened a door from which future plaintiffs will enter pleadings which will raise similar issues in different ways.[38]

In discussing the malpractice hearings previously mentioned with lawyers and professors of law, it was their majority opinion that it is only a matter of time until the courts recognize the possibility of teacher, school, district or state malpractice and allow a case to actually go to court. Some of the different ways in which these similar issues relating to the student who fails to learn will be raised were listed as: (1) School or district negligence because of proven teacher incompetence. It was suggested by some lawyers that parents will increasingly utilize the services of outside teacher evaluators as a means of verifying whether or not a teacher is sufficiently trained or competent in subject areas, and ability to transmit learning effectively. These expert evaluator findings would be compared with previous evaluations conducted by principals, supervisors, etc., from within the school system. If the evaluations disagree, the professional expert's objective data based on measured student learning obtained from pre-post tests would be an acceptable form of evidence upon which a claim of teacher incompetence could be based.

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*Any professional misconduct or unreasonable lack of skill or fidelity in the performance of professional or feduciary duties;...objectionable or wront practice.

If the evaluations agreed, evidence would have to be presented by the school or district showing what had been done to remediate teacher deficiencies or show cause why the teacher had not been dismissed or relieved of teaching responsibilities.

(2) Parents could elect to prove educational malpractice at an earlier school age rather than wait for the student to graduate with a high school diploma. If a student or class were to show a significant lack of learning growth over a one-year period than in previous years, that teacher could be pinpointed in a legal malpractice suit for negligence or failure to fulfill an implied contract for student learning.

(3) Item three of the Bill of Rights for Children previously quoted stated that a child has a moral and legal right to be regarded as a person, within the family, at school and before the law. Further rights include those to receive fair treatment from all in authority; to be heard and listened to, and to receive special care, considerations and protection in the administration of law or justice so that his interests are a paramount factor.[39]

There have already been cases in which school districts have been liable and negligent in the placement of students in classes for which they were not physically adapted. As a result of such placements injuries occured and emotional concerns developed for which school negligence was ruled a contributing factor.[40] Parents able to prove that a student, as a result of placement in a particular class or with a certain teacher, had suffered mental or physical anguish, could conceivably open the possibility of negligence and malpractice for court consideration. This particular concern would be enhanced in the case where the parent had repeatedly requested a different class than the one assigned to his child, and a lack of learning was shown.

Another statement found in the Childrens Bill of Rights contends that the child has the right to emancipation from the parent-child relationship when that relationship has broken down, . . . and his best interests would be served by the termination of parental authority.[41] This creates further legal implications and concerns. Imagine the student who is dissatisfied with a placement in a particular course or teacher's class. The logical extension of this right would lead to the conclusion that an emancipation from the teacher-child or class-child relationship should be terminated because it was felt that the relationship had broken down. Such an interpretation could be further based on the last bill of right assumption that children have the right to receive special care and consideration in the administration of law or justice so that his best interests are a paramount factor.[42] If it can be shown that the child's best interests were not considered in a particular class or teacher placement, and that such placement interfered with or inhibited student learning, court interference could again be sought. Students would thus be extended the prerogative of freedom in the selection of classes and teachers. An additional burden in the already complex process of scheduling and balancing classes.

(4) In 1976 the Education for All Handicapped Act was enacted by the 94th Congress. (P.L. 94-152) The purpose of this particular legislation was to provide for the appropriate placement within the least restrictive environment of

all handicapped children in the United States. Inclusive within the intent of this legislation was the provision that the individual education programs (IEP) for each child contain specific instructional goals and learning objectives (IIP's) and means for measuring whether the specified objectives were being achieved by each handicapped child. Although teaching toward specified objectives has not been an issue yet implemented in all schools and classrooms, the thrust from disgruntled parents, communities, legislators and students could bring the same educational procedures into the regular classroom. With a legislative mandate for prescribed and measured student learning over specified periods of time as a requirement, the possibilities of the educational malpractice looms again on the horizon.

It becomes increasingly clear that the courts could become a site for significant educational confrontations of the future. Past rulings have had a distinct effect on the manner in which decisions relating to students are made, while future decisions could impact sharply upon educational practices and procedures. Anticipation of this possibility brings us to the point of specific recommendations for future educational direction and policy development. Such recommendations would include:

(1) A total involvement approach on the part of all who are concerned with and directly affected by educational policies and procedures. Traditionally, school policies have been developed and implemented as a result of administrative recommendations, school board mandate and teacher enforcement. This required involvement would utilize a double-triad approach to provide for direct input from the student, parents, community and teachers as a basis for administrative recommendations submitted for school board approval and adoption. Such involvement would assure curricular relevance to actual proven needs prior to implementation of change;

(2) Development and implementation of reliable and valid measurement frameworks which would provide empirical data to justify proposed curricular innovation

and change;

(3) Willingness of educators to be accountable for student learning and mastery of the basics. This would include the responsibility of the profession to police itself through development of objective evaluation devices designed to eliminate the incompetent and negligent teacher who will be the focus of the educational malpractice suit of the future. Such evaluation frameworks, however, cannot be developed or implemented until school board, administrative and teacher associations are able to grasp a vision of the real need of education as being child-centered, and work cooperatively toward the end result of a true professional status;

(4) The evolvement of a curriculum which would extend the thinking and reasoning abilities of the student beyond the simplistic levels of mere knowledge, memorization and comprehension into the higher levels of synthesizing, original communication and evaluation. Only through such developed skills will we be able to produce a student clientele capable of thinking and reasoning within a student society based on the Bill of Rights for Children; and finally

(5) Further curricular implementations and training which would develop teaching skills for providing experiences to the student which would insure higher levels of student values and moral reasoning. A recent research project conducted at a private school revealed that students could not be expected to interact with others at high levels of moral reasoning unless provided experiences which would allow them opportunities to evaluate decisions involving values and moral reasoning. It was further shown that students involved reacted to moral dilemnas and decision-making at the lower levels and stages of Kohlberg's theory of moral development. Their decisions were motivated by fear of being caught, a desire to avoid punishment; or by self-interest reasoning based on the reciprocity syndrome of "What's-in-it-for-me". (i.e. Let's make a deal! You scratch my back and I'll scratch yours.) Although a few students were moti-

vated by desire for social approval gained through living up to a good boy/nice girl stereotyped image obtained through meeting the expectations of others, most decisions were based on a high level of egocentrism and fulfillment of self-wants.[43]

Much of the direction for education of the eighties and beyond will be provided by courts. Student rights will become an increasingly powerful factor as the children's advocacy movement initiates test cases which more clearly and fully interpret the scope of pupil rights in relation to educational expectations. If we are to meet our assumed and implied responsibilities for the educational welfare of our student clients we must develop their ability to think and reason at higher levels of cognitive and moral reasoning based on principles of internalized commitments which respect for rights and dignity of others--not an egocentric approach which limits the moral reasoning perspective to self-conceived and selfish needs. Although some homes from which our students come contribute to this needed level of moral responsibility, most do not. Schools, educators and students must be able to perceive rights based on moral agency, and ability to reason and act within a framework of rights as defined and motivated by respect, obedience, accountability for actions and self-governance ability. This can only be accomplished by providing the student with further experiences designed to allow opportunities to act, develop responsibility, and an honest evaluation and accountability for their actions. The many freedoms which will be extended to students in the future as a result of court rulings and decisions will be meaningless unless students are also provided with the freedom to think and reason.

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HUMANISM IN THE CLASSROOM:
SELF-CONCEPT OR SELF-INDULGENCE?

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I should state at the beginning that I am not a philosopher--education or otherwise. I know little of the roots or the historical development of humanistic education. What I do know of humanism in the classroom has come largely from reading the mandated books of the newly annointed, the subsequent parade of articles in professional journals and my observations of the resulting practices of the teacher converts in whose classrooms I visit and observe.

As one who saw hope for teachers and students alike in the first blush of the humanistic movement, I now speak with disillusionment and a sense of loss. There has been some progress, some ground gained, but we have not, in my opinion, reached what Carl Rogers described as the watershed of humanistic education. The teacher with the humanistic intent has become instead a weakened Sisyphus, far below the divide, struggling vainly against a slope too steep and a boulder too large.

The rock and the slope, if taken to represent the obstacles to a humanistic approach in the classroom, are a big part of the problem. The teacher who would be a humanist has had to confront a number of traditional and systemic behaviors. Autocracy was the name of the game. Administrators controlled teachers, and teachers controlled children. The curriculum was defined by the material to be covered; everyone was given the same assignment; grading was done on the curve; and the student's opinion, if wanted, was asked for.

As if this were not enough, the humanist had also to deal with the parallel movement in education of both technocratic rationality and scientific management. Words like input, delivery systems and paradigm fought for space in the same arena with human dignity, personalized learning and self-concept. The true believers, the converts, flocked to their respective camps and the battle was on. They fought not for the improvement of education, as much as for supremacy in the field of thought. The Humanistic movement was slowed.

The real problem for the Humanistic Sisyphus, however, was not so much in the weight of the rock or the steepness of the slope, but in his intellectual commitment to the task. Humanism in the classroom is less than what it might have been because too few of those who enlisted in the cause really understood what it was they were trying to bring about. Only recently have the advocates of humanistic education begun to speak coherently of their goals, to clarify for the practitioners what they are to practice, to replace the religious fervor of the movement with an intellectual analysis of the what and how of humanism in the classroom. Until now, the educators who would be humanists were too often true believers possessed of what Eric Hoffer referred to as the passionate state of mind--more taken by the slogans and the symbols of the cause than concerned with the precise knowledge of the ideas they so vehemently profess.

A particular idea in humanistic education will serve as a case in point.

A primary concern of humanistic thought in education is the development of self-concept. In Humanistic Education: Objectives and Assessment, a Report of the ASCD Working Group on Humanistic Education which included, among others, Arthur Combs, David Aspy and Elizabeth Randolph, self-concept is "the most important determinant of human interaction . . ., a vital determinant of intelligence, human adjustment . . ., and self realization. Consequently, . . . effective education must be humanistically oriented toward student self concept." Interestingly enough, the same document neglected to define this term in any way other than by list (freedom, worth, dignity, integrity, personal adequacy, etc.). It did, however, state five goals and sample objectives by which to evaluate the existence of humanistic education. The pity is that they weren't made available sooner.

The humanistic teacher convert was forced, in the interim, to act on faith neatly packaged in the slogans of the high priests in the schools of education. "Free to be, you and me" became the incantation and the "happy face" our symbol of benediction. Self-indulgence was the result, and the social contract the victim.

Given the mandates "free to be, you and me" and "individuals can act freely, knowing those around them accept them as they are," the humanistic teacher had no choice but to lose a sense of selfishness and dismantle the social contracts previously binding group interaction. Ego and individual need reigned supreme. Any action, however disruptive, whether verbal or physical, became unquenchable. The students as free agents had an inalienable right to behave as they wished. They could speak out when they wanted and in a manner to which they'd become accustomed. The common excuse "because I wanted to" took on a righteous tone. Any indication of doubt on the part of those around could be dismissed by pointing to or reading from the colorful poster conspicuously displayed in the classroom. The idea, the grammar, or the tone of voice went unquestioned. That which was given was accepted for fear that the question, the suggestion or the denial damage the self-concept, the dignity of the deliverer.

Worst case, you say? Yes, but it happened over and over because the religious fervor of the humanistic cause and the superficiality of the convert would not allow the circumstances to call the faith into question. The classroom gave way to anarchy or in some cases a dictatorship in which the most strident, demanding egos ruled supreme. Counteraction took the fall back position of "you shouldn't do that . . ." which was at once disconcerting and contradictory to the true believer because you can't say "shouldn't" in either a value-free or a value-less social context. What was forgotten or understated by the humanistic advocates in passing on the nature of the religion was that freedom to be must be considered in the context of responsibility, consequence and a sensitivity for others. In the absence of these constraints, the student learned only self-indulgence. Recognition and acceptance were obtained not for become (self-realization), but for being. This is self-indulgence in near perfect form.

But the teacher who would be a humanist was to contribute to self-indulgence in yet another way. If self-concept meant feeling good about one's self, then the teacher must necessarily accentuate the positive and eliminate the negative. To criticize would be to jeopardize the child's self-concept, to question his worth and dignity. Red pencils disappeared while positive comments, stars and happy faces bloomed in margins on papers returned.[2] No attempt was too feeble--nothing was denied. What was unrecognizable or unintelligible was crowned creative.[1] Egotistical thought and prejudice are praised for forthrightness and clarity. What the child learns from this is that what you give is sufficient to the expectations of others, that improvement is neither necessary nor required. The ultimate in self-indulgence is Flip Wilson's Geraldine with her proclamation of "What you see is what you get." No promise here of improvement, refinement or self-actualization, just "to be is to be." The child in this environment has no incentive to improve. Several years ago, Nat Herndon, a pioneer in the free school movement and an advocate of humanistic education, regretted publicly some of the practices undertaken to promote and maintain the self-concept of children. One he found particularly harmful was the tendency to lower standards and overlook inadequacies in children's work in order to foster freedoms of expression, creativity and good feelings. High praise and happy faces seemed infinitely appropriate to the first tentative scribbles in the early days of the school experiences. When, however, that same child in the fourth grade is similarly rewarded despite sloppy thinking and an illegible scrawl, there's something wrong, says Herndon, there's something wrong with the approach. The child in such cases is taught a false sense of self. He learns to accept as adequate a self that is less than what it might have been and expects others to do the same. These good feelings so developed are always temporary. Sooner or later as child or adult, the student will encounter those who insist on taking time measure of the skills and talents put forth. The self-concept and worth falsely given will be diminished or taken away.

We too often promoted self-indulgence rather than self-concept in children not only by what we did, but by what we failed to do. The humanist in the classrooms get hooked on the affective words to live by. Freedom, the primacy of feelings and self-concept were an exciting new dimension, a refreshing alternative to what many educators believed was an impersonal, cognitive, behavioristic view in education. In the desire to be nice for a change, however. the humanist forgot that the purpose of education is to improve, as well as to approve both the affective and the cognitive behaviors of children. It was forgotten too that successful social interaction demands more of children than a self-centered me-ism approach to life.

Those concerned with humanism in education have, it seems, begun to address the problem. Current literature and practice reflect the realization that self-concept in the education setting is not bestowed as a simple matter of caring; it is developed and enhanced by genuine progress in learning and improved performance. A better understanding and use of personalized learning strategies and individualized instruction have done much to foster genuine success in learning and to observe this progress. Knowledge and cognitive skills are again recognized as tools which make it possible for us to do what we want to do and to participate constructively in society at large. Free to be, you and me has been redefined with a sense of responsibility and a concern for the rights of others. The humanist in education, in brief, has begun to understand what it is that he believes in and what is required to bring it to pass.

It may be too late. Given the factors which weigh against it--dissatisfaction with the early efforts, the current back-to-basics push and the new popularity of the sit-on-'em discipline approach--humanism may not get a second chance in the classroom.

Those of us in the colleges of education might help. We can resist the temptation to become the gurus and move our teacher candidates to an analysis and fuller understanding of what it is they are about to subscribe to.